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**HISTORICAL AND LITERARY
BOTANY.**

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HISTORICAL AND LITERARY
BOTANY.

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HISTORICAL AND LITERARY BOTANY,

CONTAINING THE
QUALITIES, ANECDOTES, AND SUPERSTITIONS,
RELATIVE TO
TREES, PLANTS, AND FLOWERS,
WHICH ARE MENTIONED
In Sacred and Profane History;
TOGETHER WITH
THE DEVICES, PROVERBS, &c.
WHICH DERIVE THEIR ORIGIN FROM THESE VEGETABLES.

—
TO WHICH IS ADDED,
FLOWERS; OR, THE ARTISTS;
A Romantic Story,
FROM THE FRENCH OF MADAME DE GENLIS.
—
With Explanatory Notes, &c. &c.

BY ELIZA P. REID.

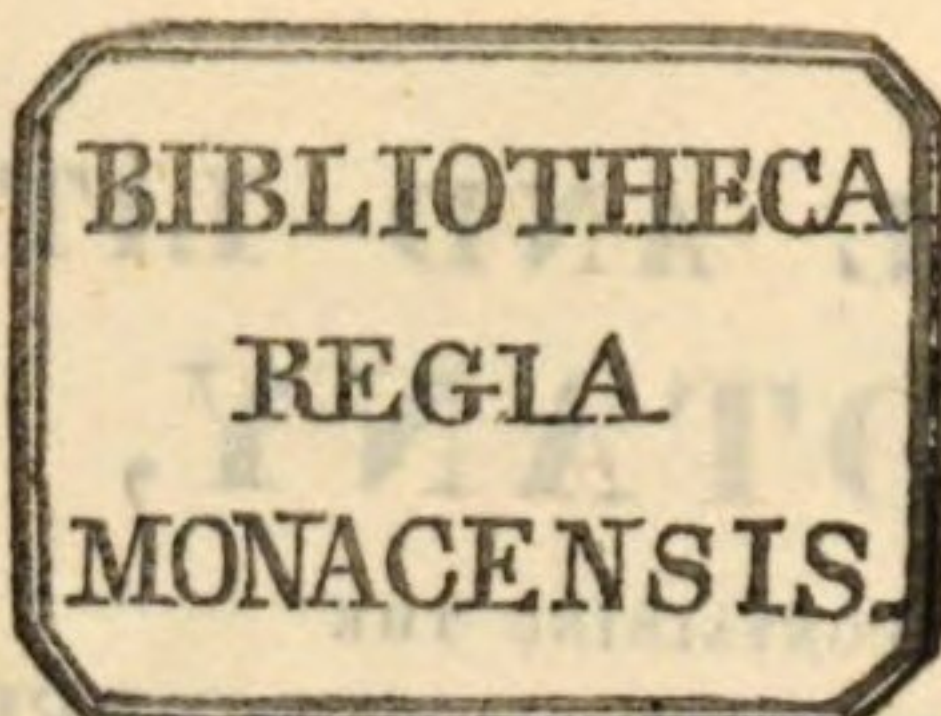
“ Our researches into Nature are always attended with this happy effect;
that the more we see of her works, whether animate or inanimate,
the more we are convinced that the world, with all the vast variety
of beings which it contains, is the work of an infinite and all powerful
God.”

VOL. II.

Windsor :

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RELATIVE TO
TREES, PLANTS, AND FLOWERS,
WHICH ARE MENTIONED
IN SACRED AND PROFANE HISTORY;
TOGETHER WITH
THE DESIGN, PROVERBS, &c.
WHICH DERIVE THEIR ORIGIN FROM THESE FIGURATIONS,
TO WHICH IS ADDED,
FLOWERS; OR, THE ARTIST;
A SECOND PART
FROM THE FRAGMENT OF MADAME DE GENLIS
WITH EXPLANATORY NOTES, &c. &c.
BY ELIZA F. RIND.

"On the occasion of the late King's death, the Royal Library was enriched with the most valuable
manuscripts, and the collection was increased by the purchase of many new volumes, which will all be ready
for the use of the public, in the year of the jubilee, and will be a great
addition to the library." —
VOL. II.
LONDON:
PRINTED BY C. ANDREWS, 13, TRINITY-STREET,
AND BY J. B. COOPER, 40, WHITE LANE, LONDON;
AND BY J. B. COOPER, 40, WHITE LANE, LONDON.

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HISTORICAL AND LITERARY BOTANY.

PART II.

A GENERAL ACCOUNT OF THOSE TREES, WHOSE NAMES ARE UNKNOWN; AND ALSO OF FABULOUS TREES.

“ Mark the sable woods,
That shade sublime yon mountain's nodding brow.
With what religious awe the solemn scene
Commands your steps! as if the reverend form
Of Minos, or of Numa, should forsake
Th' Elysian seats, and down th' embowering glade
Move to your pausing eye.”

JACOB, in order to distinguish his flocks from those of Laban, his father-in-law, took rods of green poplar, and of the hazel and chestnut tree, and peeled white streaks on them, and made the white appear which was in the rods. And he set

the rods which he had peeled before the flocks in the gutters of the watering troughs, when the flocks came to drink; and the flocks brought forth cattle ring-streaked, speckled, and spotted.

Absalom, David's third son, rebelled against his father, which caused the loss of a battle gained by Joab, the general of David's army: after this, Absalom endeavoured to escape; but in his flight, the mule on which he rode passing under a large oak tree, thick boughs of it caught his hair, and the mule that was under him went away; Absalom remained suspended, and Joab arriving at the moment, slew him.

Abimelech having besieged the tower of Shechem, and hearing that all the men of the city were gathered together in that tower, went up to Mount Zalmon, he, and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him; "What you have seen me do, make haste, and do as I have done." And all the people in like manner cut down every man his bough,* and fol-

* The most minute particulars connected with memorable events are worthy of record; it is therefore to be

lowed Abimelech ; and put them to the hold, and set the hold on fire upon them, so that all the men of the tower of Shechem died also ; about a thousand men and women. Then went Abimelech to Thebez, and encamped against Thebez and took it.*

Alexander the Great, in his expedition against the
lamented that there are many trees mentioned, both in sacred and profane history, of whose names we are ignorant. The fabulous trees are of less import ; yet even their traditions frequently relate to the progress of civilization and Christianity.

* Abimelech was the son of Jerubbael, who slew all his brethren, except Jotham, the youngest. He was afterwards chosen by the men of Shechem to reign over Israel. Jotham foretells their ruin, and rebukes them by a parable of the trees and the bramble ; one of the finest allegories in Scripture. The use which the poets have made of trees, by way of illustration, are moral and important ; but no poets draw more frequently from the productions of nature than the sacred writers ; their illustrations from trees are perpetual. Not only the Old Testament, but the New Testament abounds with them ; and almost all our Saviour's parables are personifications of nature's gifts ; sublime in idea, yet worded with the simplicity admirably adapted to his hearers. Homer frequently embellishes his subjects with reference to vegetables, and, according to an elegant modern author, there is no passage in the Iliad more beautiful than the one, where, in imitation of the Musæus, he compares the falling of leaves and shrubs to the fall and renovation of great and ancient families.

Nautiques, lost a great part of his army in consequence of the extreme cold and severity of the climate, and their imprudence in placing themselves under trees as a shelter from the snow, which caused them to be seized with a mortal numbness. We read in several memoirs, says Diodorus of Sicily, that those dead bodies which had been fastened to the trunks of trees, were, for a length of time, preserved from decay and putrefaction. They not only remained in the same positions, but even in the attitudes of persons turning their heads towards each other; as if they were holding a reciprocal conversation. Alexander was forewarned by the diviners that Heaven threatened him with loss of life, should he presume to enter Babylon. This Prince, being very superstitious, hesitated, for a long time after this prediction; but he afterwards entered that famous city; and being desirous to view a great lake in its neighbourhood, he passed along a canal so extremely narrow, that the large bushy trees of thick foliage, that stood on its banks, completely shadowed and extended their branches over the water; one of these branches caught Alexander's diadem; which falling into the canal, was taken out by one of his rowers, who jumped in after it.

This accident was considered to predict the king's death, which happened a few days after.* In

* Alexander the third, surnamed the Great, was son of Philip and Olympias: he was born B. C. 355, on the night in which the famous temple of Diana at Ephesus was burnt by Erostratus. This event, according to the magicians, was an early prognostic of his future greatness, and the day after his birth, two eagles perched for some time on the house of Philip, as if foretelling that his son would become master of Europe and Asia. He was five years the pupil of Aristotle. When Philip went to war, Alexander, then in his 15th year, was left governor of Macedonia, where he quelled a dangerous sedition, and soon after followed his father to the field, and saved his life in a battle. He conquered Thrace and Illyricum, and destroyed Thebez; and after being chosen commander of all the forces of Greece, he declared war against the Persians, who, under Darius and Xerxes, had laid waste and plundered some of the Grecian cities. He invaded Asia, and conquered all the provinces of Asia Minor. He obtained two celebrated victories over Darius at Issus and Arbela; and made himself master of Egypt, Syria, and Persia. From Egypt he visited the temple of Jupiter Ammon, and bribed the priests, who saluted him as the son of their god, and paid him divine honours. He built a town, which he called Alexandria, on the Nile, near the Mediterranean coast. He retired to Babylon laden with the spoils of the East, where he died, in the 32d year of his age, after a reign of 12 years and 8 months of continual success. His death was so premature, that some have supposed it to have been effected by poison; and Antipater has been accused of giving him the fatal

ancient times, the warriors of Sparta, who had signalized themselves by their valour, were buried with great solemnity, and branches of olive and other trees were strewed over their graves. Pliny tells us, that trees, as well as plants, have frequently given surnames to the ancients.* Diodorus

cup at a feast. He was so universally regretted, that Babylon was filled with tears and lamentations; and the Medes and Macedonians declared that no one was worthy to succeed him. His tender treatment of the wife and mother of Darius, who were taken prisoners, has been highly extolled; and the latter, who survived the death of her son, killed herself when she heard the news of Alexander's death. He forbade any statuary to make his statue except Lysippus, and any painter to draw his picture except Apelles. On his death bed, he gave his ring to Perdiccas; by that, it was supposed he wished to make him his successor.

* The moderns have reversed this custom, and many trees have been named after the poets, and other celebrated persons. The idea is both natural and elegant; most of the poets had their favourite tree. Virgil, that great master of the passions, and the first of Latin poets, was partial to the ash and arbutus: Orpheus to the cypress; Cowley to the lime; Epemenides to the olive, and Alexander to the oak. Many of our poets planted trees which became memorable, and were honoured for their sakes. The mulberry of our immortal Shakespeare; the willow of Pope, and of Johnson: not forgetting the poplars, whose light leaves shaded and sighed over the grave of nature's philosopher.

relates that the *hylophages*, as their name signifies, subsisted on the branches of trees. They climbed to the tops of the highest trees to eat the young shoots ; like squirrels they skipped from tree to tree, and with so much dexterity that they supported themselves on the weakest branches. Herodotus pretends to have seen in Scythia, a race of men, who were bald from their birth, and always remained so ; and whose nourishment was the fruit of a tree called *pontique*. In the history of the Indies, we read the following account : a woman, near the time of her accouchement, retired into a hollow tree, where she brought forth a male child, which she afterwards abandoned, leaving it in the tree. Oghuz-kan, passing by the place with his army, discovered the infant, and took him away, adopted him, and named him Cabagiak, which signifies, bark of a tree. Cabagiak had a numerous posterity, which extended from the North to the Caspian sea. He was the father of a people, known to this day by the name of Descht-Kitchak. In the history of France, we read of Theodebert, the son of Thierry ; who, pursuing a wild bull in the chace, met his death in consequence of a large branch of a tree falling on his head, which the animal tore

down, in escaping from his pursuers. By several memoirs of the 17th century, amongst others those of Bassompierre, we are informed that in the year when Henry the Fourth died, the may, that was planted before the Louvre, fell down suddenly. This was regarded as a fatal omen.* Louis the Fourteenth, expressing his dislike, one evening, to a long avenue of old trees, was surprised, when he arose the next morning, to find it had disappeared. Another time, when at Fontainbleau, he complained that a wood which he planted intercepted the view from his apartments; the Duc d'Antin immediately ordered the trees to be sawed down to the roots; cords to be tied to the foot of each tree, and above twelve hundred men stationed there, ready to fell them at a given signal. The next

* Henry the Fourth of France was murdered in one of the public streets of Paris on the 14th of May, 1609. Francis Ravallac, a practitioner of law, was his assassin. For some days he laid in wait for an opportunity; and seeing the King's carriage stop in a narrow street, whilst the King looked another way, he gave him three stabs with a knife which killed him. Ravallac was condemned to have his flesh torn off with red hot pincers, upon a scaffold in the square of the Greve; to have his right hand burnt off, and then to be torn in pieces by horses: which was accordingly executed.

time the King walked on that side of his palace, he again expressed his disapprobation of the wood, upon which the Duc d'Antin whistled, and the trees instantly vanished. The Duchess of Burgandy, who was present at this seeming miracle, exclaimed in a jocose manner, "Ah ! good heaven ! if the King had expressed a dislike to our heads, M. d'Antin would have taken them off as quickly." There is to be seen near Berlin an historical tree, which is as interesting as it is curious ; it is loaded with verses, inscriptions, and French names, carved by those refugees, who, at the time the Edict of Nantes was revoked, fled or refuge to Brandenburg, where they found a hospitable asylum. These characters, considerably enlarged by time, entirely covered the trunk of this ancient tree, and the affecting melancholy apparent in almost every inscription, affords a convincing proof, that not even the most generous hospitality hath power to make us forget our native land.* Since that period, emi-

* The love of our native country seems to be an instinct implanted in every human breast ; even its name, heard in a foreign land, gives rise to feelings and associations of pleasure and regret. St. Pierre, when in the Isle of France, often, amid the sighs which issued from a Frenchman, sitting under the shade of a banana, has

grants of modern times have experienced the like generosity. A visit to this memorable monument of unfortunate emigration was the usual design of their rural rambles; and oft has the tear of sympathy flowed under its shade. Near Hamburgh also, there is a celebrated tree, whose bark is covered with names and inscriptions; it is called "Hagedorn's tree;" because it is said to be the tree under which the poet Hagedorn meditated and composed. There is also near Copenhagen, the "tree of Klopstock;"* so named, because he one day slept

heard him exclaim, "If I could but see one violet, I should be happy:" but, in that island, there was neither a flower in the meadows, nor a plant of an agreeable odour in the fields.

The joy of a Swiss, in returning to his native country, is beautifully described by Rousseau: "The nearer I drew to Switzerland, the more I was agitated, &c."

"Dear is the shed to which his soul conforms,
And dear that hill which lifts him to the storms;
And, as a babe, when scaring sounds molest,
Clings close and closer to the mother's breast;
So the loud torrent and the whirlwind's roar,
But bind him to his native mountains more."

* The sublime author of the Messiah. Dr. Drake, in his Literary Hours, mentions this fine and just comparison between the Paradise Lost, of Milton, and the Messiah, of Klopstock. "The felicity of producing a sacred epic that may be thrown into competition with the Paradise Lost,

under its shade. At Montmorency, we have a tree called "the tree of Jean Jacques Rousseau." The ancient Gauls made offerings to the matron goddesses who presided over the fruit and other productions of the earth. These offerings they covered with herbs ; over which they pronounced certain mysterious words ; and afterwards hid them in the trunk of a tree ; believing that this ceremony would preserve their flocks from contagion. The ancient inhabitants of the North offered up human victims in their sacrifices, whom they afterwards suspended in a forest. There was a sacred wood of this kind

has been claimed, and justly claimed, by the Literati of Germany. Klopstock, though possessing not the stern and gigantic sublimity of Milton, still elevates the mind by the vigour and novelty of his fiction, and is certainly more tender and pathetic than the English bard. The edifice of Milton, says the ingenious Herder, is a stedfast and well planned building, resting on ancient columns. Klopstock's is an enchanted dome, echoing with the softest and purest tones of human feelings ; hovering between heaven and earth, borne on angels' shoulders. Milton's muse is masculine ; Klopstock's is a tender woman, dissolving in pious extacies ; warbling elegies and hymns. When music shall acquire among us the highest powers of her art, whose words will she select to utter but those of Klopstock ?" &c. &c.

near the temple of Upsal. This wood named "Odin's* wood" was filled with the dead bodies of those miserable victims of a false worship and horrible superstition. At the expiration of a certain period, these bodies were removed to be burned, in honour of Thor, or the Sun. Such were the customs of a religion, that christianity has abolished. These holy woods were greatly multiplied by the ancients. They had them near all their temples, a superstition long preserved after the fall of Paganism. Leonard Rubenus, a German, who became a monk in 1596, having received orders from his superiors to go to Dorsat, a city of Livonia, passing, on his journey, through the sacred woods of the Esthonians, saw there a superb pine tree, laden with trophies; and was told that the natives worshipped this tree; that the women newly delivered brought offerings to it; and the men irrigated it with beer. Rubenus would have cut down the tree; but was

* Odin, called also Wodan, was a name given by the ancients to their supreme God, and assumed about seventy years before the Christian era, by Sigge, a Scythian Prince, who withdrew himself, with many others in his train, from the vengeance of the Romans under the conduct of Pompey. He deluded the people by his enchantments and magical skill.

informed if he had only the temerity to pass under it, that he and his horse would be carried into the air ; eventually however this superstition was overcome, without having recourse to violent means.— (*Bayles Dictionary.*) Virgil tells us that in his time, no horses were allowed to enter the wood sacred to Egerea ; because it was in that wood where the horses of Hippolitus took fright ; which occasioned the death of that young Prince. Uzza was the name given to an idol worshipped by the Arabs, before those people embraced the religion of Mahomet.* This false prophet, after having made himself master of Mecca, destroyed the idol Uzza ; which was nothing but the trunk of a tree ; and strangled its priestesses. Christopher the Third, King of Denmark, received an injurious surname,

* Mahomet was born at Mecca, A. D. 571 ; and in the 38th year of his age he withdrew himself into a solitary cave, near Mecca, for the purpose of forming his system of imposture ; the propagation of which he commenced in his 40th year, assuming the title of God's apostle ; he gained nine disciples, and the principal men of the city. In his 44th year, he openly declared himself a prophet, sent by God to recover them from paganism, and to teach them the true religion. Mahometanism is embraced by the Turks, Persians, and several nations among the Africans ; and many among the East Indians.

of which he was undeserving. In the year 1450, he was called Berka-Kanung; which means, "King of the Bark;" and for this reason: In the course of his reign there happened so dreadful a famine that the peasants were forced to mix the bark of trees with their flour; but the King was not to blame, as he by no means caused the calamity. We read in the *Inferno* of Danté that those suicides, who had put off the nature of man, were reduced to a state inferior to brutes, being condemned to the most deplorable vegetation. They were transformed into barren trees, growing in hot and sandy deserts; and suffering eternal torments inflicted by the harpies.* There was shown near Orleans, some years ago, an ancient tree called "the Fairies tree;" which, in former times, was believed by the people to be visited by Fairies; who danced round it by moonlight. In Virginia, the savages oblige their young men, who are intended for priesthood, to undergo a sort of noviciate previously to their being chosen. They are placed

* Winged monsters, who had the face of a woman, the body of a vulture, and their feet and fingers armed with sharp claws. They were three in number, Aello, Ocyphete, and Celeno; daughters of Neptune and Terra.

under a tree, which is surrounded by men ; who, armed with shields, defend them from others who throw sticks at them. The ceremony ends by cutting down the tree, setting fire to its trunk, and crowning these young priests with garlands. The Caribbees, when preparing for war, cover themselves from head to foot with leaves, and branches of trees ; making a mask for the face with the leaf of a balisier ; and cutting out two holes for their eyes. Thus equipped, they take their post against a tree, waiting for their enemy ; whom they either knock on the head with a club ; or shoot an arrow at him as he passes by. The Peruvians believe that the first inhabitants of the earth were changed by the Sun into trees and frogs. The *Zend Avesta** is the name of a book ; by which all the works of Zoroaster are distinguished. In this book, it is said

* The Zendavesta, or Zend, contains the system of doctrine and duty, which is said to have been supernaturally communicated to Zoroaster ; and which his followers hold in extraordinary veneration. A copy of this book is kept, to this day, in every oratory and fire temple, and portions of it are read, at stated times, by the priests to the people : and to this they appeal as the standard of the good or evil of their actions. The whole Zend was brought from India by Mr. Frazer, and is lodged, with his other oriental MSS., in the Radcliffe library at Oxford.

that the tree Hom is planted in the midst of Euphrates; and that a genius presides over it. Zoroaster dreamed that he saw a tree spring from the earth, shooting forth four branches, one of gold, one of silver, another of copper, and the fourth of iron; and that these branches were entwined together. According to Indian fables, Wyse was one of the first born upon earth. He loved a beauteous woman, named Jejunogundah; but meeting with no return to his affections, he became inconsolable, and used to pour forth his piteous complaints at the foot of a tree: when one day, the tree started and there issued a voice from its trunk promising him Jejunogundah. The Bramins esteem the tree Ravasitou as the most holy of all trees; with its wood their sacred fire is kindled, called by them the flame *homan*. Here is a little history of the Bramins; *

* Bramins, or Brachmans, a branch of the ancient gymnosophists, or philosophers of India, remarkable for the severity of their lives and manners. Their religion consists in leading a pure life, washing away their sins in the river Ganges, muttering over divine prayers, and doing strange and incredible penances. They burn their dead with much ceremony; they maintain the Metempsychosis, and believe that the souls of men pass into reptiles, insects, and vegetables, for their punishment and purga-

Vicramaarca was a king much beloved and respected by his subjects : one day, as in deep meditation he reflected on the brevity of human existence, he became melancholy, and his brother Betti advised him thus ; “ In the midst of the world,” said he, “ there is the tree oudetaba ; that is, the tree of the sun : it springs from the earth at sun-rise, and continues its height with the sun, which, at noon, arrives to its highest pitch ; after that, it decreases with the sun, and sinks into the earth when the sun sets. At dawn of day, place yourself on this tree ; and you will rise with it, and be carried to the sun ; whom you must petition to grant you a longer life than that of other men.” The King followed his brother’s counsel, and obtained from the sun a life of two thousand years, accompanied with health

tion. They have some obscure traditions of the Mosaic Paradise, Adam, Eve, and the deluge. They have so great a veneration for cows, that they look on themselves as blessed if they die with the tail of a cow in their hand. The modern Bramins own a Supreme Being, who created Brahma, and gave him power to create the world. They also have their subaltern deities, their pagods, or temples, and idols, whom they fan to defend from flies dancing before them, &c. ; and they hold a feast in honour of the sun, whom they consider as the source of heat and light, whereby all nature is fecundified.

and vigour. This is another Indian fable : Draupade, a beautiful woman, was married to five brothers, all Kings of Madura ; it happened that one of these Princes shot an arrow at a tree from which fell a most delicious fruit. This tree belonged to a celebrated penitent,* and had the property of producing every month a fruit so extremely nutritious, that during the month, those who eat of it required no other food. Draupade and the five brothers, fearing the penitent's vengeance, entreated Wichnou to protect them : the god advised them to a public confession of all their sins, as an expiation ; adding that the tree was six cubits high, that at each confession the fruit would rise one cubit, and that, after the sixth and last confession, the fruit would join the tree as before. The five brothers avowed their sins with the utmost candour ; but Draupade, when it came to her turn to confess, concealing some fault, the fruit advanced but half a cubit. The brothers then entreated her most earnestly not to dissemble, upon which she told all ; and the fruit

* Penitents is an appellation given to certain fraternities, or societies of persons, who assemble together for prayers, make processions barefooted, their faces covered with linen, and give themselves discipline, &c.

immediately fastened to the branch. In mythological persuasions, it was very dangerous to meddle with trees belonging to the penitents.* Chourpanaguay, sister of the giant Ravaner, had a son, who one day entering the garden of a penitent, spoiled several of his trees. The penitent instantly transformed him into a tree ; but, by the assistance of the god Wichnou, who cut off a branch from this tree, the young man was restored to his pristine form. The lovely Kehaumi, one of Wichnou's wives, sprang from a fruit whose delightful fragrance was

* Denon, in his travels in Egypt, gives an account of their extreme veneration for trees and stones, and their mysterious and secret worship of them. He saw a tree of this kind at Chendaouyeh, and was astonished at its decrepitude; only one of its branches had leaves, the others were scrupulously preserved in the same place, where, dried, and broken from the trunk, they lay on the ground. He curiously examined this tree ; he found locks of hair nailed to it, teeth, little leather bags, small banners, and, near the graves, some scattered stones, and a seat in form of a saddle, under which was a large lamp. The hair had been nailed on by women to ensure the constancy of their husbands ; the teeth belonged to adults, who offered them to gain a second set ; this miracle was generally performed, as most of them had beautiful teeth ; the stones were votives to entreat that the house they were about to build should always be their habitation ; the seat was the place from whence they addressed their mighty vows, after lighting the lamp which was beneath.

diffused to twelve leagues distance. The Musselmen say that, when Mahomet in his infancy sat under trees, they were instantly covered with a new foliage. The Indians of Vasapour celebrate a rural feast in the sowing season : they cut off all the branches from a large tree, except the top branch ; they afterwards root it up, and carry it to the entrance of a pagoda, where they water it from the river Ganges, whose water they esteem holy. They then decorate it with flags and streamers, and fasten wisps of straw to its trunk, which they set on fire : all this is accompanied by offerings of rice and flowers. There is a custom in the Molucca Islands, by which they pretend to ascertain their victory or defeat in war : they cut a great gash in a tree with an axe, leaving the axe in the opening ; if it remove of itself, it is a good sign ; but if it remain in the same place, they dare not undertake the war. The Tonquineze have a peculiar veneration for plants ; even a log of wood is with them an object of adoration, as the following history explains :—the waves of the sea threw on their coast a piece of wood, which the fishermen believed to be a new divinity come to favour their fishery : they proclaimed it to their countrymen, who, universally astonished at this

miracle, caused it to be deified ; and raised statues and temples to its honour. They even pretended to discover its genealogy : supposing it to be the daughter of the Emperor of China, who had cast herself into the sea to bring blessings on Tonquin ; and who, to arrive there more conveniently, had metamorphosed herself into a log of wood. Among the Siamois, the precept of not killing any thing extends even to plants, from their belief that all vegetables have souls. To break the bough of a tree is, in their opinion, to injure the soul of the tree ; but when once a vegetable is mutilated, they suppose its soul to be dislodged ; and they then cut it and eat of it without scruple.—*Extract from the History of Religious Ceremonies.* Many Indians, from religious motives, make trees their place of abode. The Edda mentions a gigantic sorceress, who lived in a forest where all the trees were iron. In the valhalla, (their paradise,) there is a wonderful tree, named lerado : a goat, who lives upon its leaves, produces a delicious liquor, destined only for heroes and the gods. Before the Revolution, they had a custom in Rousillon, which was both interesting and romantic. On the night of the first of May, a village lover planted a large tree before the door

of his mistress ; to which he suspended a cordelier's girdle and a sword, and placed a crown on the top of the tree : these three ornaments were emblematical ; the crown was the value of her love, the girdle and the sword signified the lover's intention of becoming monk or soldier, should his mistress refuse to espouse him. In "Memoirs of the Count de Maurepas," we read that a certain Duke de Bourbon imagined himself to be a plant ; and therefore remained fixed and upright in one spot of his garden : he ordered this plant to be watered every morning, which, however, showed some remains of reason. In the province of Biscay, in Spain, is the antique and celebrated tree guernico, (so named from a neighbouring village,) under which the ancient Kings of Castile used to sit when they received homage from the proud Biscayens, and took the oaths to maintain their privileges. Isabella was the last sovereign who submitted to this ceremony ; but even in these days, the judges, in cases of rebellion, seat themselves under this tree. Isabella, Queen of Hungary, an interesting woman, was forced to fly from her country on foot, and being exhausted by fatigue, fell down at the foot of a tree, and on its trunk she wrote these words :—" *Sic fata*

volunt Isabella Regina.” Saint Sophronia of Tarentum retired into a desert, where, some days previous to her dissolution, she wrote the actions of her life on the bark of a tree. After her death, some birds came there, bringing olive branches and flowers in their beaks, with which they covered her body. At Rheinau, in Turgowie, near the Rhine, there were seen the following stanzas of M. Frossard, written on the bark of a tree :—

“ Pourquoi précipiter tes flots tumultueux ?
Roule plus lentement ton eau pure et limpide,
O Rhin ! tu ne verras dans ta course rapide,
Ni des hommes meilleurs, ni des bords plus heureux.”

The Marquis de Chastalux, in his travels in America, quotes this device :—“ A beaver, working with his teeth to bring down a great tree, and the motto, *perseverando*.” Petalism,* with the ancients, was a sort of exile ; by which, instead of giving their votes on shells as in ostracism,†

* Petalism was a kind of banishment for the term of five years. The petalism at Syracuse was nearly the same thing as the ostracism at Athens, except that the latter was for ten years. It was performed by the people writing the name of the condemned person on a leaf.

† Ostracism was a kind of popular judgment among the Athenians ; being a sentence of banishment against persons, whose too great power rendered them suspected,

they were written on the leaf of a tree. The Sybil of Cumes delivered her oracles on the leaves of vegetables. There are sometimes found in the interior of wood singular figures. We read in the Ephemerides of Natural Curiosities, that, in the year 1783, at Orleans, there were found some human bones in the middle of a log of wood ; and the Philosophical Transactions of London make mention of a stump of wood that inclosed a Portuguese inscription of a very ancient date. We may see, in the Cabinet of Natural History at Paris, a stump of a tree brought from America containing the horns of a stag. I have before spoken of stones formed in trees, &c.

or whose merit gave umbrage, lest they should attempt something against public liberty, and their power degenerate into tyranny. It was denominated ostracism, because the people gave their votes by writing the name of the person banished on a shell, and casting the shells into an urn. This kind of banishment was no infamy ; it was for no crime ; but, on the contrary, was considered very honourable, as being a mark of popularity ; and although it lasted for ten years, yet the exile had the full enjoyment of his estate all the time. Ostracism was null, unless there were 6000 citizens in the assembly of the people whereby it was decreed.

SHRUBS AND SMALL TREES.

THE VINE.

“The consideration of the vine may give rise to some very important reflections. As the most barren soils are proper for vineyards, so it sometimes happens that the poorest countries are favourable to science and wisdom. In provinces, universally despised for their poverty, men have arisen, the rays of whose genius have beamed upon distant countries. There is no place so desert, no town so small, no village so miserable, as entirely to preclude the successful cultivation of science; all that is required for its increase is encouragement. If, by proper exhortations, rewards, useful establishments, and adequate encouragement, we endeavour to restore religion, science, and all the social virtues, into ruined cities, and miserable villages! Such efforts are most useful, and we shall be ranked with those respectable men, who, by being the benefactors of the human race, have obtained the approbation of God, and the blessings of their fellow creatures.”

NOAH was the first who cultivated the vine, and reduced the grape to a potable liquor.* Naboth,

* It is said that Noah planted the vine after the Deluge; though many are of opinion that wine was not unknown before it, and that this patriarch only continued to cultivate the vine after this great catastrophe as he had done before: but the fathers think that he knew not the force of wine, never having used it before, nor seen it used by others. Before him, men only eat grapes like other fruit.

the Jezreelite, had a vineyard, which was in Jezreel near to the palace of Ahab, King of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs ; because it is near unto my house ; and I will give thee for it a better vineyard, or the worth of it in money. And Naboth said to Ahab, “ The Lord forbid that I should give the inheritance of my father’s house.” This answer of Naboth is most worthy of record as a proof that even a lucrative bargain could not seduce him from his attachment to his forefathers : such sentiments are natural to all men whose feelings have not been lacerated by pride and luxury, and who revere the memory of their parents. Naboth would have thought he committed a crime, had he parted with his vineyard :—“ The Lord forbid that I should do this,” said he ; an aimable trait of the manners of those days.* But Jezabel, the wife of Ahab, falsely accused Naboth, saying he did blaspheme God and the king ; then

* Similar sentiments were not uncommon in the reign of Louis the 15th. Madame de Sevigné relates, that the heirs to the Hotel de Bellievre refused the most advantageous offers, because they would not part with their paternal mansion.

they carried him forth out of the city and stoned him to death. And when Ahab heard that Naboth was dead, he took possession of his vineyard. And the word of the Lord came to Elijah the Tishbite, saying, Go down to meet Ahab, King of Samaria ; he is in the vineyard of Naboth whither he is gone to take possession. And thou shalt say unto him, " Thus saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." *1st. Book of Kings, c. xxi, v. 19.* And of Jezabel also spake the Lord, saying, " The dogs shall eat Jezabel by the wall of Jezreel : " *same chapter, v. 23.* Samson, son of Manoah, so remarkable for his surprising and supernatural strength, determined on vengeance against the Philistines, with whom he was at war, and who committed the most horrible excesses. He took three hundred foxes, coupled them, and put a fire-brand between each couple's tails ; and when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with vineyards and olives ; thus Samson devastated the fields of his enemy without battle and effusion of blood. In the present time this action would have been no more

than a cruel abuse of the rights of war : but in those days it was contrary to the benevolence of their laws, which were peculiarly favourable to all agricultural concerns, and were extended to the preservation of every production of the earth : therefore, instead of authorising the cutting down trees, and destroying the fields of the enemy, it was expressly forbidden by the ancient law : yet, though we admire the wisdom and humanity of the patriarchal laws, we must not believe that the manners of those times tended to civilization and the welfare of society. The Hebrews were a discontented, turbulent nation, always at war, quarrelsome even to ferocity ; notwithstanding their admirable laws breathed the true spirit of peace and humanity, traced by the hand of our Divine Creator. In order to demonstrate the influence of true religion on minds capable of reflection (independently of many other proofs), we have only to observe that Noah, Abraham, and Jacob, with whom the Almighty deigned to hold converse, were chiefs of the Hebrew tribe ; and are mentioned as having been models of the highest perfection attainable to human nature.* It was pre-

* The lives and manners of the patriarchs were perfect, whilst the most disgusting ferocity sullied the manners

dicted to these patriarchs, that there would be a Saviour crucified by an ungrateful, inconsistent, and cruel people : that the laws ordained by God himself, were so superior in wisdom to all others, so divinely merciful, that they were contrary to the character and dispositions of the nation. A convincing proof that nought but supernatural authority could oblige such a people to adopt them. The vine is frequently alluded to in holy writ ; in the 15th chapter of Ezekiel, the Lord said, “ Son of man, what is the vine tree more than any tree, or than a branch which is among the trees of the forest ? I have given it to the fire for fuel because it was meet for no work ; so will I give the inhabitants of Jerusalem, and I will make the land desolate, because they have committed a trespass, saith the Lord God.” In the 8th chapter of Jeremiah, the Lord says, in allusion to the Jews, “ I will surely consume them ; there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade, and the things that I have given them shall pass away from them.” In the 17th chapter of Ezekiel, is the parable of the two eagles and a vine that brought forth branches, and described by Homer ; and yet Homer was posterior to Abraham about nine hundred years.

shot forth sprigs, but produced no fruit ; by this, the prophet represented the king of Babylon, who came to Jerusalem and took the king thereof, and the princes thereof, and led them with him to Babylon. Isaac, in his blessing to Jacob, desires that God may give him of the dew of heaven, and plenty of corn and wine. In the New Testament, chapter 21st of St. Matthew, our Saviour reproves the hypocrisy of the Pharisees in this parable : “ A certain man had two sons, and he came to the first and said, Son, go work to-day in my vineyard. He answered and said, I will not ; but afterwards he repented, and went. And he came to the second, and said likewise ; and he answered and said, I go, sir, and went not.” Our Saviour asks, “ whether of them twain did the will of his father ?” In the same chapter we find the parable of a certain householder who planted a vineyard, and he let it out to husbandmen, and went into a far country ; and when the time of the vintage drew near, he sent his servants, that they might receive the fruits of it ; and the husbandmen beat and killed his servants ; he afterwards sent his son to them, saying, they will reverence my son ; but the husbandmen caught his son, and cast him

out of the vineyard, and slew him. The following account evinces the extreme temperance of the anchorets, or fathers of the desert. One of them having received a present of a fine bunch of grapes, sent it to a neighbouring hermit. This last did the like, and it was sent successively to all the holy men in their vicinity. After having gone round the desert, it was at last brought back to him who originally received it. Accius Nævius was a celebrated augur, who, having lost a sheep of his flock, promised Mercury the finest grapes from his vineyard to recover it : his petition was granted ; and by means of some conjurations, he at last found a bunch of grapes, of so superior a quality, that he consecrated it to Mercury. The recital of this adventure induced Tarquin to demand a proof of his magical powers ; and cutting a flint with a razor, Nævius convinced the king and the Romans, and turned the ridicule of the populace into admiration. When Trajan * intended to combat the Parthians,

* A Roman emperor, born at Italica in Spain, remarkable for his private virtues, as well as public character, both as an officer, a governor, and a consul. He extended his conquests in the East, and obtained victories over unknown nations. His return to Rome was hastened by indisposition. He stopped in Cilicia, and died in the town of Selinus, after a reign of 19 years, at the age of 64.

he consulted the oracle of Heliopolis,* to whom he could only send a sealed letter. In this letter Trajan inquired of the god if he should return to Rome, after having terminated the war he was going to undertake: the god, in answer, sent some broken vine branches, from an offering that was suspended in his temple: the answer was interpreted thus:—Trajan will die, and his bones will be carried to Rome; which were, as they said, represented by the broken vine. The most celebrated vineyard in fabulous history belonged to Æneas, king of Arcadia; his slave predicted that he would never more taste wine from his vintage; the king ordered a cup of wine to be immediately brought him; when the slave said, “The cup is still far from the lip.” At this moment, it was announced that a wild boar of Calydon was in his vineyard. Æneas threw down the cup, without tasting the wine, ran to his vineyard, and was killed by the boar. Fable also mentions the beautiful vineyards of Sylee; this tyrant arrested all strangers and all peasants, and forced them to labour in his vineyards; but Hercules killed him by the blow of a spade. Liba-

* A famous city of Lower Egypt, in which was a temple sacred to the sun. Apollo had an oracle there.

tions of water only are offered to the Furies,* and therefore Sophocles calls them the "sober goddesses." Achelous, King of Etolia, was drowned in the Thoas; a river to which he gave his own name. This Prince was the first who introduced the custom of mixing water with wine. "The vine is without support," was a proverb used by the Greeks when speaking of those who had lost all hope. Formerly crowns were made of vine leaves and of grapes in honour of Bacchus and Juno. Homer, in speaking of the gardens of Alcinous, says, the trees were

* Eumenides was the name given to the Furies by the ancients. They sprang from the drops of blood which flowed from the wound which Coelus received from his son Saturn. Some make them daughters of Night and Acheron, or Pluto and Proserpine. According to the more received opinions, they were three in number, Tisiphone, Megara, and Alecto. Plutarch mentions only one called Adrasta, daughter of Jupiter and Necessity. They were supposed to be the ministers of the vengeance of the Gods; and therefore appeared stern and inexorable; always employed in punishing the guilty upon earth by wars, pestilence, and dissensions, and by the secret stings of conscience; and, in the infernal regions, they punished by continued flagellation and torments. They were generally represented with a frightful aspect, with a black and bloody garment, and serpents wreathing round their heads instead of hair. In one hand they held a burning torch, and a whip of scorpions in the other.

loaded with fruit, and the vines produced grapes in all seasons. Pliny is of opinion that the libations of milk instituted by Romulus, prove that vines were at that time very rare in Italy ; and Numa's * prohibition of pouring wine over the funereal piles, might also afford another proof. *Ænomantia*† is a divination by means of wine. Virgil mentions it in his *Æneid*. Astyages,‡ father of Mandane, dreamed that

* Numa Pompilius, a celebrated philosopher of Cures, who, at the death of Romulus, was chosen by the Romans for their king. The beginning of his reign was popular: he endeavoured to inculcate a reverence for the deity, and taught the Romans not to worship him by images. He died, B. C. 672, after a reign of 43 years, and left orders to be buried near Mount Janiculum with many of the books which he had written.

† A species of divination by wine, which is done by making conjectures from the colour, motion, noise, and other accidents of the wine of libations.

‡ Son of Cyaxeres, was the last king of Media; he gave Mandane in marriage to Cambyses, an ignoble person of Persia, because he was told in a dream that his daughter's son would dispossess him of his crown; and though he exposed him by the effects of a second dream, yet he was at last deprived of his crown by Cyrus, his grandson, who conquered and took him prisoner. Astyages was very cruel and oppressive, and conceived a mortal hatred against Cyrus. Xenophon, however, in his *Cyropædia*, relates a different story, and asserts that he lived in great friendship with Cyrus.

his daughter brought forth a vine, which spread over all Asia : in consequence of this dream, he exposed his grandson Cyrus as soon as born, but he was preserved by a shepherdess, who educated him as her own son. The wretch who assassinated Philip of Macedon, father of Alexander the Great, was taken the moment after, because, in his flight, his feet became entangled in the branches of a vine, which held him fast.* In the war of Spartacus,† the gladiators were beseiged on Mount Vesuvius, and had no other means of escape than by a very narrow path, guarded by the Romans, all the rest of the mountain being jagged and inaccessible rocks, on which were a prodigious number of wild vines. The gladiators cut the strongest tendrils from these vines, with which they made firm and long ladders that descended to the bottom of the plain ; and by

* Philip was stabbed by Pausanias, as he entered the theatre to celebrate the nuptials of his daughter Cleopatra.

† A Thracian shepherd, celebrated for his abilities and the victories he obtained over the Romans. Being one of the gladiators, who were kept at Capua, he escaped from the place of his confinement, and, with thirty of his companions, took up arms against the Romans, and was soon joined by 10,000 men. Cressus was sent against him, and at last the gladiators were defeated.

which means they saved themselves. Diodorus of Sicily assures us that in Hircania, every cluster of grapes produces a measure of wine. According to the ancients, it is to the ass we owe the secret of lopping the vine. It is he, say they, who first gave us the idea of pruning its extremities, and the Naupliens, a people of Asia, observed that the shoots thus taken off multiplied more abundantly. The Greek method of vintage differs from the French : they bring home all the grapes that have been cut during ten days, they expose them to the sun, and to the night air ; after that, they keep them in the shade for five days, and on the sixth day they press them and put them into vessels. Pliny tells us that there are vines which produce grapes three times in a year. We read in Xenophon * that the Carthaginian soldiers never drank wine, nor did their magistrates whilst exercising their functions. In our

* An Athenian, son of Grylius, celebrated as a general, an historian, and a philosopher. In the school of Socrates he received those instructions and precepts, which afterwards so eminently distinguished him at the head of an army, in literary solitude, and as the prudent father of a family. The works of Xenophon are numerous. The simplicity of his elegance and diction procured him the name of the Athenian muse, and the bee of Greece: he died in the 90th year of his age, 359 years B.C.

time the vintage is celebrated in several countries, by rejoicings and feasts. At Radesheim, near Bingen, on the Rhine, two young girls, followed by musicians, bring to the house of the proprietor of a large vineyard, the first bunch of grapes of the season. They put it on a table decorated with garlands of flowers; they dance round it; and afterwards place it on a throne made expressly of vine boughs and leaves. It is said that we are indebted for the Muscadine grape to the good King René.* Ottoman history speaks of a sultan who was choked in swallowing a grape stone. I know but of one device on the vine, and that is not very ingenious. It is mentioned in the dialogues of Ariste and Eugene, by Father Bonhours. It is a vine loaded with grapes, and this motto, "Fruit after tears." A certain Cardinal, who had a vine in his armorial bearings, owed his good fortune to a Prince, to whom he proved very ungrateful. He one day saw a label pasted up with these words; "*Plantavi vineam, et fecit labruscas.*" "I had planted thee a noble vine, how art thou turned into the degenerate plant of a strange

* It was this king who repealed a tax at a time when the vines of Provence were greatly injured by a blighting wind.

vine unto me.” The Cardinal offered a reward to discover the author of this satire. The next day another label was placed there, on which was written, *The second chapter of Jeremiah, twenty-first verse.* A principal secret in the art of painting was discovered by the celebrated Titian,* in making observations on a bunch of grapes. The union of the clair obscure with colour, the gradation of tints, and the different effect produced by light and shade in a small space, (as in the grapes which compose a cluster,) suggested to this inimitable painter the idea of producing the same effect on a larger scale. He made use of this object, to develop his ideas more readily, and to render his lectures and instructions more impressive on his pupils. The small light globes of gold which are sometimes seen on

* The elegant author of “the Philosophy of Nature” says, Titian was the sovereign of landscape, as Raphael was the sovereign of graceful attitude. He studied nature in detail, and finished for immortality. Like the rose tree of Jericho, which neither withers nor decays, the pictures of Titian are as beautiful as first they were, when newly painted. In the union of force and softness of tint, in lightness of touch, in felicity of combination, and harmony of colouring, he was unrivalled. He was the Virgil of landscape.

the Tokay* grape, have at last been discovered to be the brilliant covering of a worm. The Scythian Anacharsis† says, that the vine produces three fruits; sensuality, drunkenness, and repentance.

Some antique medals represent the hatchet of

* Tokay wine derives its name from the town, or village of Hungary, where it is produced. The grapes are all white; and it is a common dessert wine in all the great families at Vienna and in Hungary; and is very generally drank in Poland and Russia; nor is the Tokay wine altogether the property of the crown; many of the German and Hungarian nobility, as well as gentlemen, and even peasants, having vineyards at Tokay. There is one vineyard, however, among the Tokay hills, which directly fronts the south, and called, from the peculiar sweetness of its grapes, the Sugar Hill. This affords the most delicious wine, and is solely appropriated to the use of the Imperial family.

† A Scythian Philosopher, 592 years B. C. who, on account of his wisdom, temperance, and extensive knowledge, has been called one of the wise men of Greece. He made use of a cart instead of a house; he compared laws to cobwebs, which can only stop small flies, and are unable to resist the superior force of large insects. He attempted to introduce the Athenian laws into Scythia; which so irritated his brother, who was on the throne there, that he killed him with an arrow. Anacharsis rendered himself famous by his writings, and his poems on war, the laws of Scythia, &c. Latin authors have attributed to him the invention of anchors, and the potter's wheel.

Tenedos ; * and by its side a vine bough bearing a fine bunch of grapes. Domitian, in the year 92, obliged the Gauls to root up all their vines, and to sow their lands with corn. This lasted for two centuries, and Charles the Ninth in 1566, allowed but few vineyards. It was not till the twelfth century that wine was made from the purple grape. The wines of Burgandy and Champagne have caused great disputes, and have been the subject of many a public treatise, written with the most violent

* The hatchet, or axe of Tenedos, is proverbial to intimate an implacable resentment. By the order of Tenes, a man with a two-edged axe was placed behind the judge on a trial, so that the sentence of the condemned culprit was instantly put in execution. Such is the origin of Cicero's expression ; "The axe of Tenedos." Tenes, a son of Cycnus, was exposed to the sea on the coast of Troas, by his father, who, suspecting his wife of incontinence, would not acknowledge the child. Tenes arrived safely in Leucophrys, which he called Tenedos, and of which he became sovereign. Some time after, his father finding himself wrong in his suspicions, and wishing to be reconciled to his son, whom he had injured so deeply, went to Tenedos ; but when he tied his vessel to the shore, Tenes cut off the cable with a hatchet, and suffered his father's ship to be tossed about in the sea. This hatchet was carefully preserved at Tenedos, and afterwards deposited in the temple of Delphi, where it was still seen in the age of Pausanias.

animosity. It is very remarkable that the universities, colleges, and courts of justice, have their vacations in the season of vintage, and not in the time of harvest: so that the magistrates, &c. are not allowed leisure to look after their corn, which is the chief support of life, and yet their professional functions are suspended to superintend a dangerous beverage, which, if taken to excess, is most pernicious; and though a moderate use of wine may be salutary to some persons, yet it is a luxury that may certainly be dispensed with. Pliny relates having seen a tree that produced, at the same time, grapes, walnuts, peaches, apples, and pears.* Bomare speaks of having seen three different sorts of grape growing on one cluster, some purple, some white, and others purple and white mixed. This vine grows in the natural ground exposed to the sun. The finest Espalier grape is that of Fontainbleau. The vignerons of that country say that, in order to have this sort in perfection, the vine should be planted to the

* A story is told of a gardener of Orleans, who presented Louis the 14th with an orange tree which he had so managed as to make it bear forty different sorts of fruit. Near Berlin, there is a rose tree bearing every species of rose. In Germany, by grafting, they pretend to make an apple tree bear roses.—*Madame de Genlis.*

north, and consequently its foot stalks will be in the shade, but that the fruit must have a southern aspect. To accomplish this, they plant their vine on the shady side of a wall ; and at the height of two or three feet, they make an opening in this wall, something like a window, through which they pass the vine, so that the grapes are exposed to the sun, and its boughs form an espalier on that side. The first coup d'œil of a vine so disposed has a singular effect ; for it appears to have no roots. The Chinese are allowed to excel all other nations in pyrotechny.* They represent | all sorts of objects in their fire-works and even give them their natural colours : for example ; if it be a vine arbour, the grapes are purple, the leaves green, and the wood whitish.

* The art of fire, or a science which teaches the management and application of fire in several operations. Pyrotechny is of two kinds, military and chemical. The former is the doctrine of artificial fire-works, and fire-arms ; either such as are used in war, as gunpowder, cannons, &c. or those made for amusement, as rockets, stars, serpents, &c. The latter is the art of managing and applying fire in distillations, calcinations, and other operations of chemistry.

THE
TEA TREE, THE COFFEE,
THE THORNY BUSH OF TENDIUM,
AND
THE TEREBINTHUS.

“The muses’ friend, tea, does our fancy aid,
Repress those vapours which the head invade.”

THE origin of tea is thus related by the Indians : Darma, the son of an Indian king, lived in profound solitude, devoting his time to study ; he passed whole nights in his garden, there meditating till day break : one night, finding himself almost overcome with sleep, he tore off his eye lids, and throwing them on the ground, they instantly produced a tea tree.* According to Indian history, this

* Linnæus enumerates two species of tea ; the bohea tea having flowers with six petals, and the green tea having flowers with nine petals. The tea tree loves to be in vallies, at the foot of mountains, and upon the banks of rivers, where it enjoys a southern exposure to the sun ; though it endures considerable variations of heat and cold ; as it

same Darma possessed a miraculous reed, with which he traversed the seas.

Coffee * was unknown in France before the year

flourishes in the northern clime of Peking, as well as about Canton: and it is observed that the degree of cold at Peking is as severe as in some of the northern parts of Europe. The best tea, however, grows in a mild temperate climate; the country about Nankin producing better tea than either Peking or Canton: betwixt which places Nankin is situate. The root resembles that of the peach tree; the leaves are green, and jagged all round: the flower is much like the wild rose, but smaller; the fruit is of different forms, sometimes round, sometimes long, and sometimes triangular; of the common size of a bean, containing two or three seeds, of a mouse colour, inclosing each a kernel: by these seeds the plant is propagated; they vegetate without any other care, though the industrious annually remove the weeds and manure the land. The leaves are not fit to be plucked before the third year's growth; at which period they are plentiful, and in their prime; in seven years the shrub rises to a man's height. The Chinese know nothing of imperial tea, "flower of tea," which in Europe serves to distinguish the goodness and price of this commodity; but besides their common tea, they distinguish two other kinds; the *voui* and *soumlo*, which are reserved for people of quality. The Chinese are always taking tea, especially at meals, and some of them ten times in a day, or more.

* Coffee has been known in Europe for more than 140 years; and, among the Turks, for nearly 300 years. Its origin is not well known: some ascribe it to the prior of a monastery; who being informed by a goat-herd, that

1669. In 1714 Monsieur Deselieux went to Martinique as the King's lieutenant ; and was commissioned to take some coffee plants for that island. On his passage, there was so great a scarcity of fresh water, that it was necessary to give each man a certain allowance. M. Deselieux deprived himself of the greatest part of his share, that he might water the plants confided to his care. He was amply repaid for this sacrifice by the coffee plants arriving in good health ; and he had the satisfaction of seeing

his cattle sometimes browsing on the tree, would wake and caper all night, became curious to prove its virtue ; accordingly, he first tried it on his monks to prevent their sleeping at matins. At Aden every body drank coffee ; the professors for study, artisans to work, travellers to walk in the night, and all who wished to be kept from sleeping. The custom is to drink coffee as hot as possible ; but though the French pride themselves in making it, yet there is no nation who have it in the same perfection as the Turks. A nobleman who had travelled all over the Continent, declared to me, that the coffee he tasted at the Turkish ambassador's in London, was so far superior to all other coffee, that he scarcely knew it to be coffee. The Turks have various ways of preparing it ; some put a drop of essence, or ambergris, into each cup ; others boil it with cloves ; others a little Indian anise, or the grain of the cardemomum minus. Coffee is very pernicious if taken immoderately, and sometimes produces palsy.

their fruits abundantly multiply ; so as to procure an extensive and lucrative benefit to Martinique.

In the life of St. Catharine of Sienna, we have the following trait : The angel of the Lord appeared to her in a dream, offering her the choice of two crowns ; one of gold, the other of thorns : she chose the latter, in order, as she said, to secure the possession of the former in heaven. Abydos, * a city

* Lord Byron in his poem, "The Bride of Abydos," gives a fine description of this climate :—

“ Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime ?
Where the rage of the vulture, the love of the turtle
Now melt into sorrow, now madden to crime.
Know ye the land of the cedar and vine,
Where the flowers ever blossom, the beams ever shine ?
Where the light wing of zephyr, oppress'd with perfume,
Wax faint o'er the gardens of Gul in her bloom.
Where the citron, and olive, are fairest of fruit,
And the voice of the nightingale never is mute.
Where the tints of the earth, and the hues of the sky,
In colour though varied, in beauty may vie,
And the purple of ocean is deepest in die ;
Where the virgins are soft as the roses they twine,
And all, save the spirit of man, is divine.
'Tis the clime of the East, 'tis the land of the sun,
Can he smile on such deeds, as his children have done ?
Oh ! wild as the accents of lovers' farewell,
Are the hearts which they bear, and the tales which they
tell

of Egypt, celebrated for the statue of Memnon, * the temple of Osiris,† and the oracle of Beza ; which

* A king of Ethiopia, son of Tithonus and Aurora ; he came with a body of 10,000 men to assist his uncle Priam, during the Trojan war ; where he behaved with great courage, and killed Antilochus, Nestor's son ; for which the aged father challenged him, but Memnon refused on account of his venerable age, and accepted a challenge of Achilles, who killed him. Aurora, disconsolate for the death of her son, entreated Jupiter to grant him such honours as might distinguish him from other mortals. Jupiter consented, and immediately a flight of birds issued from the burning pile on which the body was laid, and after flying three times round the flames, they divided into two separate bodies, and fought so terribly, that half of them fell into the fire, as victims to appease the manes of Memnon. These birds were called Memnones ; and, according to some of the ancients, they never failed to return yearly and repeat their bloody engagement over his tomb. The Ethiopians, or Egyptians, raised a statue to his memory : this statue had the wonderful property of uttering a melodious sound every day at sun-rise, like that which is heard when a harp string is drawn up and breaks. This was effected by the rays of the sun when they fell upon it : at the setting of the sun, and in the night, the sound was lugubrious. This celebrated statue was dismantled by order of Cambyses, when he conquered Egypt, and its ruins still astonish modern travellers by their grandeur and beauty. Memnon was the inventor of the alphabet, according to Anticlides, a writer mentioned by Pliny.

† A great deity of the Egyptians, son of Jupiter and Niobe, and king of Egypt. As Osiris had particularly

might be consulted by letter, and were answered in writing, to those who could not apply personally. Athenais relates that when the Ethiopian soldiers, whom Titus sent to King Priam, learnt that Memnon was killed at the siege of Troy, they instantly tore off their crowns of flowers and threw them on some thorny bushes, growing round the temple of Tyn-dium, near Abydos. These bushes immediately produced flowers, so formed as to resemble crowns.

The Mussulmen say that Ald-Naho, an ancestor of Mahomet, dreamed he saw a terebinthus shoot from his back, extending numberless branches; one of which had a brilliant flame, reaching to heaven. From this, they predicted the birth of Mahomet.

instructed his subjects in cultivating the ground, the priests chose the ox to represent him, and paid the most superstitious veneration to that animal. According to the opinion of some mythologists, Osiris is the same as the sun. He was generally represented with a cap on his head, like a mitre, with two horns, holding a stick in his left hand, and in his right a whip with three thongs. Sometimes he appears with the head of a hawk; as that bird, by its quick and piercing eyes, is a proper emblem of the sun.

EXOTIC SHRUBS ;
AND
THE SINGULAR PROPERTIES
OF
SOME OTHERS.

“ What we cannot admire enough in the garden of nature is, that in all her variety there reigns the most perfect harmony. Out of so many thousand plants, there is not one which does not possess a distinct character, property, &c. &c.; and if ancient superstition ascribes to some particular plants certain qualities that appear supernatural, we must allow, for the ignorance of an unenlightened age, when mythological* ideas prevailed, and true religion was unknown.”

In the Isle of Madagascar there is a shrub called *saldits*, whose seed is a poison, of which its root is

* Cowper, the poet, a sound moralist, and religious man, observes, that without the knowledge of mythology, neither the ancient poets nor historians can be tasted, or indeed understood; and though he says, “much mythologic stuff is taught at schools,” yet he does not mean to censure the pains that are taken to instruct a school boy in the religion of the heathen; but merely the neglect of christian culture, which leaves him shamefully ignorant of his own.

the antidote. Pliny pretends, that whipping a person in the measles with elder boughs has been found beneficial. With the ancient Romans, it was customary on the first of May for every one to carry leaved boughs ; and indeed to appear without these boughs was considered as a disgrace ; whence came the expression, “ They shall not find me without green.” At length these feasts became so licentious, that Tiberius abolished them. The Chinguleze worshipped a shrub, near to which their god Buzza reposed himself ; and they believed it to have sprung from the earth, purposely to refresh him by its shade. Thoron, the idol of the heathenish Lapons, was a piece of wood, generally of the birch tree. Their sorcerers also, in preparing charms and witchcraft, usually chewed the bark of alder tree. The bambam is a shrub of the Molucca Islands : the Malays pretend that there is a mortal antipathy between this plant and the crocodile ; for which reason, when they go in pursuit of a crocodile, they carry a bambam wand in their hand ; persuading themselves that they shall then be secure from his attack. If experience have strengthened this notion, there must be some truth in it ; but they have also the superstition to stick branches of this tree round their

hens with young broods, and round their rice fields. They attribute the same qualities to the bamboe,* and the larger those trees are, the more they respect them; believing themselves to be descended from a bamboe. Daun is a small tree in the Molucca Isles: the Macassars grind the leaves of it, and squeeze the juice into their children's eyes, in order to render them vigilant, bold, and courageous in battle. Cestreau † is a species of exotic plants, of the

* The Indian bamboe is the largest kind of cane that is known; it is of an extraordinary height and bigness, when it bears no blossom; each cane is often, towards the bottom, of the size of a man's thigh, decreasing gradually to the top, where it bears a blossom, or flower, like our reeds in their proper season. The bamboe grows in all the maritime countries in the East Indies. With these canes the Indians build their houses, and make all sorts of furniture in a very ingenious manner. The wood of these canes is so hard and strong, that they serve to make piles for supporting their little houses, built over rivers which have a gentle course. With this wood they also make all sorts of utensils for their kitchens and tables. They serve to make the poles with which the slaves carry the palanquins, and which are so common in all the East. They also make of them a kind of pails, in which the water keeps extremely cool: the small shoots of them serve to make walking canes. A decoction is made of the leaves, and used in medicine.

† The cestreau, or bastard jasmine, that grows naturally in the Island of Cuba, has the same properties with respect

family of solanums, or night-shade, that grows into small trees. Père Feuillée mentions having seen a cestreau at Peru; which after sun set, and during the whole night, emitted a fragrant odour, like musk, but at sun rise and the whole day, this smell changed and became as disagreeable as it was before delightful.* The “starry anise-seed” is a shrub of Japan; and according to Kempfer, it is considered by the natives and the Chinese as a sacred plant. They offer it before their idols, and burn its bark on their altars as a perfume. They also strew it over the tombs of their friends. There is a sort of small tree that grows at Cayenne called épetit; with which the people of that country rub the noses of their young dogs, and so hard as to fetch blood: they believe this plant to have the virtue of making them bold and courageous; as it is principally for those dogs which are intended for the chase. Another to smell as the cestreau; for which reason they call it *Dama de noche*—“Lady of the night.” Many years ago it was raised in the curious garden of the Duke of Beaufort, at Badmington, Gloucestershire: thence it was sent to Holland, where, to this day, it goes by the name of Badmington jasmine.

* Madame de Genlis speaks of a sort of stock gilly-flower which she saw in Holnstein, producing this variety of smell.

quality is also ascribed to this plant: that by carrying some of it about them, it makes them beloved: for this reason, in speaking of one in love, or who inspires that passion in another, it is commonly said at Cayenne, "They have given him *épetit*." Doubtless the virtues of this plant are not neglected by the natives of Cayenne, as no person would omit such easy means to please; we must therefore conclude that the utmost harmony prevails in this island; and that these islanders are the most loving people upon earth. It is a voyage which should be undertaken by all young poets. What charming verses, what delightful romances they would compose in such a country!—Ded is a small tree of Senegal; the Negroes reverence it as holy, and say, if a man pursued by revenge, or even for a crime, takes refuge under this tree, he will find an impenetrable asylum; and even a shelter against the poisoned arrows of his enemies. The inhabitants of Lovengo, and other people of Lower Ethiopia, invoke a great number of domestic and rural Genii, whom they call *Moquisies*; this is the generical name. The *Moquisie mymie* is a green grass cabin on a road shaded by trees. The *Moquisie de Moanzi* is a pot sunk in

the earth, between holy trees. The shrub called cytifus, or cytisus, is much celebrated by Virgil; who says it augments the milk of cows who feed on it. The goats' fondness for this plant was well known to the ancients. It was said by Theocritus, that the wolf pursues the goat with as much eagerness as the goat seeks the cytifus.*

* The ancient botanists seem to have been acquainted with two very different shrubs under the name cytifus. Virgil mentions it as a very extraordinary plant, and worthy of cultivation for fodder.

THE
CUT NOSE,* OR FALSE PISTACHIO,
 OR
ST. EDEM'S WOOD.

“There are a thousand effects in nature, which remain concealed from us, and in those which we are able to develop, a degree of obscurity always blends to baffle our researches, and to remind us that we are but men. There are many phenomena, of whose immediate causes we are ignorant; those of many others are doubtful, and of very few have we the certain knowledge.”

THIS shrub is called cut nose, because the nut that contains the seed is like the end of a nose that has been cut off. There is a tradition in Burgandy

* St. Pierre observes, that “Nature produces nothing false.” She has given varieties to all her productions in all countries, in order to bestow upon them relations adapted to the elements, and to animals; and when we do not find in these the characters which we have assigned to them, the charge of falsehood is not, in justice, to be fixed on *her* works, but on *our* systems.

relative to this plant, for which reason they call it St. Edem. It is said that this saint, when journeying, had a walking stick of this wood, which he one day stuck in the earth and it took root.

THE
CUT NOSE, OR FALSE PISTACHIO.

OR
ST. EDMUND'S WOOD.

"There are a thousand objects in nature, which remain concealed from us, and in those which we are able to develop, a figure is constantly always hidden to itself our researches, and in constant action we are but men. There are many phenomena, or whose immediate causes we are ignorant; those of many others are doubtful, and of very few have we the certain knowledge."

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"St. Pierre observes, that 'Nature produces nothing false.' She has given varieties to all her productions in all countries, in order to bestow upon them relations adapted to the elements, and to animals; and when we are asked in these the questions which we have assigned to them, the charge of falsehood is not, in justice, to be fixed on her works, but on our systems."

THE SASSAFRAS.*

"There is an analogy between external appearances of nature, and particular affections of the soul, strikingly exemplificative of that general harmony, which subsists in all the universe."

It is said that this shrub contributed to the discovery of America ; as its smell gave Christopher Columbus the idea of being near land. In the interesting letters of an American planter, there is the following anecdote which I have copied verbatim ; it is the author who speaks ; " I was one day walking with my daughter, Fanny, in a wood of my plantations, when I observed a small sassafras

* A species of the laurel or bay tree. The wood of this tree, which is very common in most parts of North America, is yellowish and odoriferous, of a brisk aromatic scent, somewhat resembling fennel. The natives call it *pavema*. The Spaniards and French call it cinnamon, because at the conquest of that country, under Frederick Soto in 1558, they imagined this to have been the true cinnamon tree.

tree, about eight inches in circumference, and eight feet in height ; it was young, strong, and healthy ; a tender vine had entwined round its trunk, and already began to unite its branches with those of the sassafras : I ordered a negro slave to bring me proper tools ; and with great care we immediately rooted up this interesting phenomenon. “What do you mean to do with this sassafras, father ?” said my daughter to me ; “we have already many of them in our fields and lanes.” “I am working for you, my child ; you shall see for what I design this guardian tree.” I carried the tree to a spot in my garden that terminated two long avenues : there I assembled all my family ; the earth was dug up, and the tree soon planted. After this, I took Fanny in my arms, saying to her, “See my beloved child, and listen to my words ; these two trees, which you saw me plant are intended as living monuments of my affection for you. You see this sassafras entwined by a young vine : it represents your father who has so often seated you on his plough ; so often carried you to school in his arms ; and who still so frequently takes you on his knee. The young vine is yourself ; see how carefully its stem and branches are supported by this sassafras : like you my

Fanny, like you, when you embrace me, when you tell me you love me, when you put your arms round my neck ; like you, this young vine extends her winding branches, and attaches herself by numberless little ties to the branches of her friend and protector : the same earth nourishes both ; the dews of heaven fall not on one, without benefiting the other. When I shall be no more, and you will be mistress of this plantation, this is what you will say to your friends, your children and neighbours ;—“ My father planted this tree October 4th, 1774. He designed it as a monument of his paternal affection towards me : he called it ‘ Fanny’s tree ; ’ this was his heart’s favourite idea : observe my darling, said he, as this sassafras supports this young vine, so have I cherished and supported your tender infancy. As this vine would have fallen to the ground neglected and despised ; so should I have grown up an ignorant and ill bred woman without his daily attention, without the pains he bestowed on my education ; may you, continued he, grow up and prosper under this paternal roof ; like as these trees grow and flourish in this new soil. Will you remember this ? ” “ Oh ! yes, my father, I shall never forget what I have seen, nor what you now tell me,”

This promise she sealed with her tears ; to which I could not forbear adding mine ; and they were the most grateful I had shed for many years. The anniversary of this little event has been regularly celebrated by an entertainment that Fanny gives to her neighbours."

THE
JUNIPER TREE,
THE PALIURUS OR CHRIST'S THORN,
THE BURNING BUSH,
 AND
THE HAWTHORN.

“ Nature is but a name for an effect,
 Whose cause is God. He feeds the secret fire
 By which the mighty process is maintain'd,
 Whose work is without labour, whose designs
 No flaw deforms, no difficulty thwarts ;
 And whose beneficence no charge exhausts.
 Him blind antiquity profan'd, not serv'd,
 With self taught rites, and under various names ;
 Female and male, Pomona, Pales, Pan,
 And Flora, and Vertumnus ; peopling earth
 With tutelary goddesses and gods
 That were not ; but all are under one.
 One spirit ; His who wore the platted thorns
 With bleeding brow ; rules universal nature ;
 Not a flower but shows some touch in freckle,
 Streak, or stain, of His unrivall'd pencil.”

THE Prophet Elijah, to avoid the vengeance of
 Ahab, King of Israel, arose and went for his life,

and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into a wilderness, and came and sat down under a juniper tree,* and he requested for himself that he might die; and said, It is enough, now, O Lord, take away my life, for I am not better than my fathers. And as he lay and slept under a juniper tree, behold then, an angel touched him, and said unto him, Arise and eat. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb, the mount of God.

Paliurus,† or Christ's thorn, is a shrub in the

* The confusion in names that has arisen from the calling some of the junipers by the name of cedar, is as old as Theophrastus. In the days of this author, the Greeks did not distinguish between the names juniper and cedar, but applied them indifferently to the same trees. The fruit, or berries of the shrub *juniperus*, which is common on heaths in different parts of Europe, is much used in medicine. The wood of this shrub is of considerable use in physic; from it they draw a spirit, an elixir, &c. &c. It is said to last a hundred years without corrupting; the chemists add, that a coal of juniper, covered with ashes of the same kind, will keep on fire an entire year.

† This plant grows naturally in the hedges near Palestine, and being the most common shrub of that country, renders it probable to have been the crown of thorns.

southern parts of France ; so called from a belief that the crown of thorns * worn by our Saviour was made of this shrub. It is also called *porte chapeau*, or, *argalou des Provencaux* ; in Latin *Rhamnus folio subrotundo, fructo compresso*.

The burning bush, or in Latin, *mespilus pyracantha*, is a prickly shrub, bearing rosaceous flowers of a reddish yellow ; its fruit resembles that of the hawthorn, but of a bright red colour. This beautiful shrub grows naturally in Provence and in Italy. Its name has given rise to a belief of its being the same species as the bush in which the angel of the Lord appeared to Moses,† and for this reason it is

which was put on the head of our Saviour. It is kept in our gardens as a curiosity, but has little beauty in it, and its seed does not ripen in England.

* “ And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand, and they bowed the knee before Him, and mocked Him, saying, Hail, king of the Jews.”—St. Matthew, chapter xxvii. verse 29.

† “ And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush ; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside and see this great sight ; why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said,

supposed to have the privilege of its leaves being always green, and its bearing fruit even in winter, for it is a known fact that this tree is never without fruit.

Diodorus of Sicily speaks of the singular manner in which the Troglodites* bury their dead. The historian thus describes this strange custom. They put the head of a corpse between its legs, and in this posture tie it with branches of hawthorn.† They afterwards throw stones upon it, shouting with laughter, all the time, till the body is entirely covered with the stones. At the marriages of the ancient Greeks, they had a custom of carrying branches of hawthorn in blossom, and their nuptial torches were also made of this wood. It is pre-

Moses, Moses, and he said, here am I. And he said, draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Exodus, chap. iii.

* A people of Ethiopia, said to have lived in caves under ground. They were all shepherds.

† The hawthorn is a species of medlar, as is also the burning bush; with us, it is commonly called the white-thorn, bearing haws. The use to which it is applied in England is to make hedges; there are two or three varieties of it about London, but that sort which produces the smallest leaves is preferable, because its branches always grow close together.

tended that a hawthorn was seen to blossom, in the burial ground of St. Innocent's on the day before the horrible massacre of St. Bartholemew ; this was variously interpreted by both parties. One of the superstitious ideas that prevail amongst the peasantry, is their belief that this shrub groans on the night of Good Friday. The smell of hawthorn, so pleasant to us, is said to taint or corrupt fish, if near it.

FLOWERS, AND PLANTS OF THE FIELD.

THE ROSE.*

“ The rose is fairest, when 'tis budding new,†
And hope is brightest, when it dawns from fears ;
The rose is sweetest, wash'd with morning dew,
And love is loveliest, when embalm'd in tears.”

* The attachment of the nightingale to the rose is a well known Persian fable :—

“ The rose o'er craig, or vale,
Sultana of the nightingale ;
The maid for whom his melody,
His thousand songs are heard on high,
Blooms blushing to the lover's tale ;
The queen—the garden queen, his rose,
Unbent by winds, unchill'd by snows.”

† The rose, in full display of beauty, is not so captivating as when, opening her paradise of leaves, she speaks to the fancy rather than to the sight. Thus, the imagination, which so frequently borrows from nature, repays her obligations by giving additional grace to all her beauties.

THIS flower, (called by the ancients, "the splendour of plants,") so beautiful to the sight, so fragrant to the smell, is universally emblematic. The rose is the symbol of various sentiments; and even of those the most opposite to each other. Piety employs the rose in adorning her holy temples; love and gaiety form her into crowns; grief scatters her leaves over the grave of its beloved; modesty and purity* receive her as their sweetest and most

* In distributing rewards, and in conferring honours, nature is most commonly appealed to. The poets were crowned with bays, the victor with laurel. In Salency, a small village in Piccardy, there still remains an interesting, and a highly useful and moral custom: it is called, "The festival of the rose." On a certain day of every year, the young women of the village assemble; after a solemn trial, before competent judges, the one who has conducted herself most discreetly, and gives the most affecting proofs of the general innocence and simplicity of her character, is decorated with a crown, which, thenceforward, becomes an object of pride to all her family. This crown is a hat covered with roses. It frequently constitutes the whole wealth of the wearer; but the instances are far from unfrequent, in which it has been esteemed the most honourable recommendation to a wealthy suitor. This custom was instituted by St. Medard, in the 15th century. He was the proprietor of the village, and his sister, the fortunate winner of the original prize. To the time of the Revolution, this festival

glorious reward. Superior in beauty to all others, the rose is the only flower which is appropriate to all tastes and all mental affections, whether they be sublime or tender, joyous or melancholy.* She is the poet's theme, the lover's companion, and the veil of spring.† A flower so blooming and so brilliant should adorn those only, who, in the gay season of youth, are lovely like herself: whilst riper age may without impropriety compose dia-

was observed with all the circumstances of preparation and solemnity, that marked its primary institution 13 centuries before. Madame de Genlis has written a comedy, in two acts, upon this elegant subject, "The queen of the rose of Salency." Louis the 13th dispatched the Marquis de Gordes from Varennes to Salency with presents of a blue ribbon, and a silver ring, for the queen of the rose; and in 1776, Monsieur Morfontaine made a settlement of 120 livres upon the annual winner of the roses.

* There is an affecting device on the rose; a rose in a glass of water, with this motto, "I live, but in tears."

† The invocation to Spring by that enchanting and picturesque poet, Thomson, speaks not only to our fancy, but to our senses. We see his roses, and are sensible of their freshness and fragrance; we hear his music, and we feel the charms of his verse:—

"Come gentle Spring, ætherial mildness come,
And from the bosom of yon dropping cloud,
While music wakes around, veil'd in a shower
Of shadowing roses, on our plains descend."

deins of almost every other flower. The rose, however profaned by mythology, and by Pagan worship, was in ancient times dedicated to a nobler purpose ; viz. that of ornamenting the temples of the true God. The high priest was crowned with roses. In the Roman Catholic religion, and in some others, the church, especially in its most solemn ceremonies, still preserves the custom of employing this flower for various decorations : it is always used in certain processions ; and its leaves are strewed over the holy altars. We read in the life of St. Dorothea, that an angel presented her with a bouquet of roses : and from this tradition, the painters always represent St. Dorothea holding a bunch of roses. It is said that a palm branch sprang from the mouth of St. Julien after he was dead. A similar miracle is recorded of St. Louis ; a bishop, and nephew to Louis the Ninth, King of France ; who after he died, was said to have been seen with a rose growing out of his mouth. The rose is consecrated at Rome, on the day called *Dominica in Rosa*. A rose of gold is made, or rather a magnificent rose tree of gold, which the Pope consecrates, and sends as a present to a sovereign or a prince who happens to be in Rome at that time. It was

the custom thirty years ago, for the prince who received such gift, to present five hundred louis to him who brought it from his Holiness. The rose tree however weighed at least double that sum. The following is an Indian fable :—Zoroaster * in presence of Darius, caused a superb cypress to spring up suddenly. After this prodigy, Darius requested several extraordinary gifts from Zoroaster, which he granted ; and in his conjurations for that purpose, he employed the pomegranate and the rose. It is singular that of all fictions relative to the rose, that which is adopted in mythology, the most known,

* It has been much disputed, among learned writers, who Zoroaster was, and in what age he lived. The learned Mr. Bryant, in his ancient mythology, observes, that there are more persons than one spoken of under the character of Zoroaster, though there was one principal to whom it more truly related. Of men styled Zoroaster, he says, the first was a deified personage, revered by some of his posterity, whose worship was called magia, and the professors of it magi. This worship was transmitted from the ancient Babylonians and Chaldeans to the Persians. Mr. Bryant, however, conceives that the title Zoroaster originally belonged to the sun ; and was metaphorically bestowed on sacred and enlightened personages. He supposes Noah to have been the first deified mortal, and the prototype of the magian worship.

and celebrated by all the poets, should be the most mournful, and the least ingenious. In those days, when the ancients sacrificed to licentious and Bacchanalian pleasures, they adorned themselves with wreaths of roses; which however was a contradiction; since in mythology, where almost all flowers are stained with blood, the rose was supposed to derive its origin from one of its most tragical events. Rapin, in his poem, *Les Jardins*, was not the inventor of the metamorphoses mentioned therein. He copied them from ancient authors, whom he quotes in the margin of his original Latin work. Notwithstanding this, the chief part of the metamorphoses he mentions are not received, nor have they been noticed in mythological dictionaries. The following is an instance, and one of the prettiest, of the rose. Rhodante, Queen of Corinth, to avoid the pursuits of her lovers, fled away, and concealed herself in a temple of Diana and Apollo. Her admirers besieged the temple and Rhodante was forced to appear. She called the people, entreating them to listen to her complaints; at the sound of her voice, they instantly assembled; and were so charmed by her beauty, that they threw down the statue of Diana, declaring Rhodante to be the goddess of that temple.

Apollo afterwards changed her into a rose. Gesner* composed a metamorphose of the rose, which is less

* The mild, the captivating Gesner, (says an elegant modern author) whose simplicity and tenderness have power to animate the bosom of age, and to refine the passions of the young. Superior to all rural poets, "Kind nature owned him for her favourite son." His death of Abel is worthy the pen of Moses; his first Navigator combines all the fancy of the poet, with the primeval simplicity of the patriarch; and his Idyls are captivating to all but the ignorant, the pedant, and the sensualist. Gesner's genius was first called into action from reading the works of the now almost forgotten Broches, who had selected for himself a species of poetry, which exhibited nature in the minutest details. Warm from the works of that poet, the scenery of Berg acquired new charms, and animated Gesner with new impulses. The town of Berg being situate in the most beautiful part of the Canton of Zurich: nature there unfolded to the eyes of this delighted youth, those charms which are concealed in cities, or which are at least rarely observed by its dissipated inhabitants. There, his senses drank copious draughts of that pleasure, which the enjoyment of a pure air, the serene sky, the meads, the streams, the verdure of the fields, and the dark shades of the forest, impart to every virtuous mind. There, his heart, susceptible of every soft impression, conceived the first idea of that imaginary world, which he soon afterwards peopled with the amiable offspring of his magic fancy. The effect of landscape, when viewed from the top of an eminence, on the mind and heart, is

pleasing, though of all poets he excels in the pastoral style. Ancient authors tell us, that at a feast of the Gods on Olympus, Cupid, in the midst of the Graces, dancing with his usual gaiety, chanced to brush one of his wings against a goblet of nectar ; which spilling some of it over some white roses, it gave them that celestial red and delicious fragrance, for which the rose has ever since been famed. There is a metamorphose of the rose by Voltaire, in prose, and composed for Mademoiselle de Rambouillet. Madame Réclam, a German, also invented one, which is very pretty, and is to be found in her works, printed at Berlin. Sappho * has an ode on the rose ;

by no one delineated with such truth as by Gesner. The style and sentiments assimilate, in a high degree, with the simplicity of scriptural poetry. To the memory of this enchanting poet, his fellow-citizens have erected a monument, in which Nature and Poesy are represented weeping over his urn, in a most lovely spot of a romantic valley, watered by the Limmat and the Sihl.

* Sappho, celebrated for her beauty and poetical talents, was born in the island of Lesbos, about 600 years B. C. She had a violent affection for Phaon, a youth of Mitylene, for whom, in despair, she threw herself off Mount Leucas into the sea. She composed nine books in lyric verse, besides elegies, &c. Of all those compositions, nothing now remains but two fragments, whose uncommon sweetness and elegance show how meritoriously the praises of the ancients have been bestowed

and also Anacreon. Herodotus says, "In the gardens of Midas, son of Gordius, there were roses upon a poetess, who, for the sublimity of her genius, was called the tenth muse. Her compositions were all extant in the age of Horace. So sensible were the Lesbians of her merit, that, after her death, they paid her divine honours, raised her temples and altars, and stamped their money with her image. This poetess has been censured for writing with that licentiousness and freedom, which so much disgraced her character as a woman. The Sapphic verse has been called after her name. The late Mrs. Robinson has been complimented with the title of "The English Sappho;" but if, in tenderness, elegance, feeling, and poetic imagery, her productions scarcely yield to the Lesbian muse, yet, for chastity of sentiment and delicacy of expression, the palm must undoubtedly be allotted to our fair countrywoman. Mrs. Robinson's lines on the rose are very elegant and ingenious:—

"A perfum'd kiss once Venus gave
The rose that caught her lover's sigh;
That rose with ev'ry gale would wave,
At ev'ry glance of morning die.

Would give its radiance to the beam
Which glowing noon promiscuous threw;
Or to the twilight's parting gleam
Would yield responsive tears of dew.

Oft to the bee its love would give,
And breathe its odours wild around;
With honied sweets bid pleasure live,
Or with its hidden mischiefs wound.

with sixty leaves, growing naturally and superior in fragrance to all others." The Sybarite who was prevented from sleeping by a wrinkle in a rose leaf, called himself Smindrides.* Marc Antony, when dying, desired Cleopatra to scatter perfumes over his grave, and to cover it with roses. The isle of Rhodes† derives its name from the vast quantity

This rose was white, and, to be blest,
Around it insect myriads flew,
Charm'd by the wonders of its breast,
Thrice essenc'd in the summer dew.

But when the lip of beauty shed
A rival sweetness on that breast,
It blush'd, and droop'd its fragrant head,
Asham'd to be so proudly blest.

Its colour chang'd, a crimson glow
Fix'd on its alter'd form appears ;
While round the sighing Zephyrs blow,
And Nature bathes its leaves in tears."

* A native of Sybaris, famous for his luxury.

† A celebrated island in the Mediterranean sea, 120 miles in circumference. Its principal cities were Rhodes, founded about 408 years before the Christian era, Lindus, Camisus, and Jalysus. Rhodes was famous for a celebrated statue of Apollo, called the Colossus, made of brass, which passed for one of the seven wonders of the world. Its feet were upon the two moles, which formed the entrance of the harbour; and ships in full sail passed between its legs; it was 70 cubits, or 105 feet,

of roses which it produces. According to Indian mythology, Pagoda-Siri, one of the wives of Wistnou, was found in a rose. In the romance of Perceforet there is the account of a queen, who, at a tournament, bestows on the victor knight, a simple chaplet of roses; telling him that, "It is a treasure for lovers." In the old romance of Amadis de Gaul, we find an interesting idea: Oriana, confined in a tower, prevented from speaking or writing to her lover, throws him, from the top of her prison, a rose bathed with her tears. In England, during the reign of Henry VI., in 1453, Richard Duke of York raised his views to the throne of England.

high, and every part in equal proportion; few could clasp round its thumb. It was the work of Chares, the disciple of Lysippus, who was 12 years in making it. It was begun 300 years B. C., and after it had remained unhurt during 60 or 80 years, was at last partly demolished by an earthquake, 224 years B. C. A winding staircase ran to the top, from which the shores of Syria were easily discerned, as also ships sailing on the coast of Egypt, by the help of glasses which were hung on the neck of the statue. Though the Rhodians received great contributions to repair it, yet it remained in ruins for 894 years. In A. D. 672, the Saracens, who were then masters of that island, sold it to a Jew merchant, who loaded 900 camels with the brass, whose value was estimated at 36,000 pounds English money.

He was heir to Mortimer, descended from Lionel, third son of Edward III., consequently his title was preferable to that of Henry, who was son of John of Gaunt, Lionel's younger brother. He bore on his shield a white rose, and King Henry of the house of Lancaster, a red rose. Thence the white and the red rose became celebrated in the civil war; and for the animosity of the parties which were attached to the two houses of York and Lancaster. In the church of Sainte Suzanne, at Rome, is an old Mosaic monument, representing Charles the Ninth on his knees, receiving from St. Peter a banner embroidered with roses. Formerly roses were so precious in France, that in several parts they were not allowed to be cultivated. Among the ancient manorial privileges, there are many levies on roses, to provide rose water for the lord of the manor. Instead of table cloths, the ancients covered their tables with rose leaves.* In former times, there was a grand day of ceremony in Parliament called *baillée de roses*; because on that occasion many roses were distributed. They also called a

* In Persia, their wine bottles are stopped with pinks or roses, instead of corks.

trifling gift made to a girl on her marriage, *chaperon de roses*. Ronsard, the poet, who died in the reign of Henry the Second, 1585, gained the first prize at the Floral games ; but instead of a gold eglantine, the town sent him a silver Minerva, which he presented to the king. Mary, queen of Scots, was so partial to this poet, that she made him a present of a magnificent silver rose tree, valued at two thousand crowns, with this inscription :—

“ Ronsard, l'Apollon de la source des muses.*”

Ronsard, though we might quote some very ridiculous verses of his composition, yet he made some lines on the rose, extremely pretty for those times. They were these :—

“ Mignonne, allons voir si la rose,
Qui ce matin avoit declose
Sa robe de pourpre au soleil,
Na' point perdu cette vesprée,
Les plis de sa robe pourprée
Et son teint au votre pareil.

* This Apollo endeavoured to describe the notes of the lark in these lines :—

“ Elle guindre du zephire,
Sublime en l'air, vire et revire,
Elle y decrit un joli cri,
Qui rit, querit, et tire l'ire
Des esprits mieux que je n'ecris.”

Las ! voyez comme en peu d'espace,
Mignonne, elle a, dessus la place,
Las ! lès ! ses beautés laissés choir !
Oh ! vraiment, maratre nature,
Poisqu'une telle fleur ne dure
Que du matin jusques au soir,
Donc si vous me croyez, Mignonne,
Tandis que votre age fleuronne
En sa plus veste nouveauté,
Cueillez, cueillez votre jeunesse :
Comme a cette fleur la viellesse
Fera ternir votre beauté."

At christenings, it was formerly the custom to carry large vases filled with rose water. On this subject Bayle relates, that when Ronsard was going to be baptized, his nurse, on their way to the church, chanced to let him fall on a bed of flowers; the woman who accompanied them with the vase of rose water being alarmed, some of it was sprinkled over the infant; which, Bayle adds, was considered as a happy presage of the sweet and charming verse he would one day compose. Mary of Medecis had a dislike to roses, even in paintings. The Chevalier de Guise used to faint at the sight of a rose;—so strange an aversion is almost a miracle in nature.* Ancient

* That the sight of a rose should be hateful is indeed extraordinary; but there are many instances of persons being overcome by its smell. A lady of rank in Germany

authors have remarked the extreme antipathy of a beetle to roses ; and that the smell of a rose will kill it : and therefore, when they would represent a man enervated by a dissolute life, it is under the allegory of an expiring beetle surrounded by roses. The rose it is true, presents a very striking emblem of the dangers incurred by abuse of what in itself is the most innocent ; since we frequently hear of sudden deaths, caused by the imprudence of sleeping in a close room, filled with roses, or other fragrant flowers. Every thing in excess is pernicious. The philosopher Aristippus,* when he smelt the perfume of roses, exclaimed, “ accursed be those effeminate wretches, who made us loath such delightful sensa-

used to faint when she smelt a rose ; a friend of her’s, thinking it was more fancy than reality, wished to be convinced, and therefore visited her one day, concealing a rose in his pocket ; but scarcely was he a minute in the room before she fell off her chair in a swoon.

* A philosopher of Cyrene, disciple to Socrates, and founder of the Cyrenaic sect. He was one of the flatterers of Dionysius of Sicily ; and distinguished himself for his epicurean voluptuousness ; in support of which he wrote a book, as likewise a history of Libya. When travelling in the desarts of Africa, he ordered his servants to throw away the money they carried as too burdensome. Many of his sayings and maxims are recorded by Diogenes.

tions." In Poland, the coffin of a child is covered with roses; and in the streets where the funeral passes, they throw from the windows quantities of roses. In Turkey, a rose is carved on the tomb-stone of a young virgin.* On the tomb of Madame de la Live, who died at the age of twenty years, there is represented in a fine basso relievo, the figure of Time mowing down a rose: which allegory is not proper in a church, where no fabulous allegories should be admitted. Besides, at that age, it could not be, that Time destroyed her; neither could Time

* Lady Mary W. Montague tells us, that the ladies in Turkey have a simple pillar without other ornament, except those that die unmarried, who have a rose at the top of their monument. In China, the ceremony of planting flowers over graves prevails even to the present time. The inhabitants of Java frequently erect tombs among trees, and decorate them with flowers. The mausoleums of the clans of the Crimea are generally shaded by shrubs and fruit trees. In Scotland, they used to strew flowers over the graves; and in many parts of North and South Wales, it is still a common practice. On Palm Sunday, the graves in those beautiful and romantic provinces are decorated with laurel leaves, cypress, and all the flowers which are in blossom at that early season of the year. Some also are planted on the graves, which are surrounded by small white-washed stones. In these little enclosures bloom the polyanthus, and the narcissus, thyme, balm, and rosemary.

cut down a rose. The idea is, however, interesting; because a rose always offers something pleasing to the imagination: it gives a charm to even indifferent poetry, and is an ornament to every style of painting. In the abbey of Sainte Croix at Poitiers, there was a pillar erected over the tomb of a young man to record the following prodigy: the day after his burial, there was seen to spring up suddenly on his grave, a rose tree covered with full blown roses. Perfumes were much used by the ancients.* This taste is, however, not perpetuated at Rome; on the contrary, they have a dread of perfumes; so much so, that thirty years

* Few objects are more ravishing to the senses than perfumes. Solomon wrote in praise of essences, and the kings of Tunis used to mingle them with their food. The Persians sprinkle their guests with roses and jasmine. Perfumes give a soft and ambrosial character to every landscape. They delight us on the mountain, they charm us in the valley, they captivate us in the garden. Milton and Euripedes delighted in the rose; lovers, in ancient times, used to swear by it; and such veneration had the Persians for this flower, that it creeps into almost all their songs, fables, and odes. A Persian poet had an elegant stanza on the odoriferous ringlets of his mistress. "Should the air waft the odour from the hair of my love, the perfume, stealing over my tomb, would recal me to life, and render me vocal in her praise."

ago, when the Roman ladies expected to meet French ladies at assemblies, (whom they knew were partial to perfumes,) they put small green leaves in their noses, so as entirely to prevent smelling them. Rue is the only plant the ladies of Rome allow to be in their apartments; not on account of its smell, which is disagreeable, but because rue is a certain antidote against the danger of other odours. This is also believed in France; and, therefore, women, during their confinement after child-birth, usually have a nosegay of rue, to prevent being incommoded by the perfume of their visitors. We read in the history of the Moguls, by Père Catrou, that the famous princess Nourmahal had a canal entirely filled with rose water,* over which she used to walk with the Great Mogul. The heat of the sun separating the essential oil from the water, it floated on the surface; this being remarked, caused the discovery of preparing essence of roses.† The

* Rose water is in great esteem throughout the East, particularly in China and Persia; where the trade thereof is very considerable. The rose leaves remaining at the bottom of the still, are kept under the name of rose cakes for a perfume.

† This is the opinion of M. Langleés, quoted on this subject by M. Malte Brun.

following anecdote is worth relating :—Abulkadri, a celebrated person in Turkey, being near Babylon, where he intended to settle, the principal personages of that city were very unwilling to receive him ; but, respecting the rights of hospitality, they would not openly confess their objections ; imagining he would understand their meaning by sending him a vase filled to the brim with water ; and to which not a drop could be added without running over. Abulkadri perfectly comprehended this species of hieroglyphic, and interpreted it, that the city being already so filled with poets and learned men, there was no room for him. In answer to which, he stooped down, and taking up a rose leaf that lay on the ground, he, with great care, placed it on the water contained in the vase ; giving them to understand that it did not disturb the water though the vase was full. This trait was considered by the Babylonians as so ingenious, that they carried Abulkadri in triumph to their city, regarding him as a wonderful man. Bernard composed a charming romance on the rose. These lines by the Abbé de la Chassagne, though not peculiar for elegance, yet the idea is both impressive and moral :

“Roses, en qui je vois paroître
 Un éclat si vif, et si doux,
 Vous mourrez bientôt; mais peut-être
 Dois je mourir plutôt que vous!
 La mort, que mon ame redoute,
 Peut m’arriver incessamment.
 Vous mourrez en un jour, sans doute,
 Et moi peut-être en un moment.”

Roses formed the denouement of that famous fable,
 “The golden Ass of Apuletus :* in this story, a
 young man is transformed into an ass ; and cannot
 resume his pristine state unless he feeds on roses.
 The romance of the rose by Jean de Meun, sur-
 named Clopinel, is an allegorical tale, in which many
 obstacles must be surmounted to gain a beautiful
 rose. Bomare says that blue roses are very common
 in Italy ; and in the environs of Turin, there are
 rose trees without thorns,† the petals of whose

* A learned man, who studied at Carthage, Athens,
 and Rome ; where he married a rich widow, called Pude-
 tilla ; for which he was accused by some of her relations
 of using magical arts to win her heart. His apology was
 a masterly composition. In his youth, Apuletus had
 been very expensive ; but, in maturer age, he was de-
 voted to study, and learnt Latin without a master. The
 most famous of his works extant, is the Golden Ass, in
 eleven books ; an allegorical piece, replete with morality.

† “Flow’rs of all hue, and without thorn the rose.”

Milton’s Paradise Lost.

flowers are speckled with green. Madame de Genlis, on her first voyage to England, saw, for the first time, moss roses, which were then unknown in France. She took with her to Paris the first moss rose-tree ever seen there ; but in France, they do not understand the cultivation of this flower, which in Germany, and particularly at Berlin, are so beautiful, and which there thrive so well as to become as high as cherry trees. M. Dupont, at Paris, devoted his garden solely to the culture of roses ; where he collected an infinite number of the most curious species. The blue leaved rose, the cabbage* leaved rose, the rose pink, whose petals are indented like the pink, besides a variety of others.† It is re-

Part of the curse denounced upon the earth for Adam's transgression was, that it should bring forth thorns and thistles. Hence the general opinion has prevailed, that there were no thorns before. The learned critics have been very severe on Milton for this passage, which Bishop Newton thus justifies.

* The Provence, or cabbage rose is very common. This may, however, be a curious species of it.

† Miller reckons twenty-two species of the rose, besides twenty-three or twenty-four varieties of garden roses. Most roses are of foreign growth, which have been at various times introduced into the English gardens ; but they are generally natives of northern countries, or grow upon the cold mountains in the warm parts of

pugnant to our ideas to suppose that roses were ever worn as marks of disgrace : it is however true, that on certain occasions, in France, the Jews were obliged to wear a rose in their bosoms ; and in Germany, a girl who has been dishonoured, is forced on her wedding day to wear a crown of roses, instead of a crown of myrtle. The rose is a symbol of silence : “ Under the rose ” means to be secret.*

Europe. They love a free open air, especially the yellow rose, the Austrian rose, and the monthly rose. The two former will not flower in a warm situation.

* The origin of the sentence (under the rose) to express secrecy is this. It is a tradition among the ancients, that the god of love made a present to Harpocrates, the god of silence, of a beautiful rose, the first that had been known, to engage him not to discover the secret intrigues of his mother Venus. Hence, it became a custom to have a rose placed in their rooms of mirth and entertainment ; that under the assurance thereof, they might be induced to lay aside all constraint, and speak what they pleased. Thus did the rose become a symbol of silence, so that to be *sub rosa* denotes as much as to be out of danger of having any conversation divulged. In all their symposaic meetings, chaplets of roses were worn.

pregnant to our ideas to suppose that roses were ever worn as marks of disgrace ; it is however true, that on certain occasions, in France, the Jews were obliged to wear a rose in their bosoms ; and in Germany, a girl who is honoured, is forced on her wedding day to wear a crown of roses, instead of a crown of myrtle. The rose is a symbol of silence : "Under the rose," means to be secret.

" Take but the humblest lily of the field,
And if our pride will to our reason yield,
It must by sure comparison be shown,
That on the regal seat, great David's son,
Array'd in all his robes, and types of pow'r,
Shines with less glory than that simple flow'r."

THIS beautiful, fragrant, and medicinal flower, forms the subject of many sublime comparisons in Holy Writ. Our Saviour, in his sermon on the mount, so admirable in its composition, so perfectly intelligible, even to the meanest capacities, says, " Consider the lilies of the field how they grow ; they toil not, neither do they spin ; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of those. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much much more clothe you, O ye of little faith ? " The love of Christ is compared to the rose of Sharon, and the

lily of the vallies. The promise of God's blessing to a repentant sinner is thus compared; "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon." Fable tells us, that the lily sprang from the milk of Juno. It is the symbol of purity, and is consecrated to Juno. According to Alciat, the lily represents celestial beauty,* surrounded by a glory; half the head hidden in the clouds, holding a lily in one hand, and a ball and compasses in the other. The same author says, beauty is represented with a garland of lilies and violets; these flowers being symbols of purity and modesty, which are certainly the necessary attributes to beauty. The name of Susannah signifies a lily.† The military order of

* Venus Urania, the patroness of chaste affections.

† The ancient mythologists indicated their love of nature by their transformations and appellations. Thus, the names of men and women were derived from various plants and flowers. Valentine means a strong bay tree; Vincent, a small willow; Oliver, a field of olives; Otho, an herb, whose leaves are full of holes; Rupert, a rock; Sylvester, a forest; Cyrus, in Persia, signifies the sun. Neanthes, in Greek, a young flower. Cleanthes, the glory of flowers: and Alcibiades derived his name from the Greek word *alcibion*, an herb which operates as an antidote to the bite of a serpent. Barbara, from *barberis*,

Notre Dame de lis, was instituted by Garcias the Fourth, King of Navarre, to which the following circumstance gave rise : this prince was cured of a dangerous malady, by an image of the holy Virgin miraculously found, as it was believed, in a lily. Saint Dominick is represented holding a lily. Bayle, in his Dictionary, gives the following relation : Charles V. in his retirement planted a lily the latter end of August, 1558. He died on the 21st of the September following. At the moment of his death, there suddenly appeared from the root of this lily a stalk two cubits high, bearing a wonderful flower in as full bloom, and as odoriferous, as those flowers at their proper season are in Spain. Bayle adds that

the barbery tree. Rosa, from the rose ; Laura, from the laurel ; Lucy, from lucus, a grove ; Rosamund, from rosa mundi, the flower of the world ; Agnes, from agnus, a lamb ; Melissa, from a Greek word, signifying a bee ; Aurelia means a cotton weed ; Margaret, a pearl and a daisy ; Cecil, a hart wort ; Chloe, a green herb ; Deborah is Hebrew for a bee ; Dorcas, a rose ; Phillis, a leaf ; Rachael, a sheep ; Jacintha, a hyacinth ; Galatea is milk ; Cynthia, the moon ; Sacharissa, a peculiar kind of honey ; Althæa, a field mallow ; and Jesse, an engraft of a tree. The transformations into trees and flowers are numerous. Hyacinthus was fabled to have been turned into a violet ; Phaeton's sisters into poplars ; Daphne into a laurel, and Adonis, an anemone, &c. &c. &c.

this beautiful flower was cut off, and placed on the great altar of the church. Saint Louis took for his device, a daisy and lilies, in allusion to the name of the queen, his spouse, and to the arms of France. This great prince wore a ring, representing on an ornamented enamel, a wreath of lilies and a daisy : on the collet of this ring was a sapphire, on which a crucifix was engraven, and these words, *Hors cet anel pourrions nous trouver amour*. " This ring contains every blessing : " because it presented the image or emblem of all most dear to him ; his religion, his wife, and his country.* Froissard wrote

* The fleur de lis is very far from having existed as a coat of arms coeval with the origin of the French monarchy ; nor was it introduced into the arms of France till 700 years after its establishment. Louis VII, named the Young, ordered a fleur de lis to be strewed on the mantle of Philip Augustus, his son, when he caused him to be consecrated at Rheims. If the fleur de lis were not anciently the characteristic of the crown and sceptre of France, it was, in several countries of the East, the mark of power among many nations of antiquity. Herodotus and Strabo relate, that the kings of Syria and Babylon bore the fleur de lis at the extremity of their sceptres. Montfaucon also speaks of that of David, in the 10th century : it is evident, that this ornament, called the fleur de lis, or lily, was not a symbol peculiar to the kings of France. The most ancient testimony we have on this sub-

a treatise in honour of the month of May, and the daisy flower ; and also some verses entitled, *Plaidoyer de la violette et de l'œillet* : some naturalists give the name of stone lily, to a stone, on which there is a substance much resembling a lily.

ject is extracted from the Memoirs of the Chamber of Accounts in 1779 ; where it is observed the first introduction of it in France was by order of Louis VII. as above related. In Sonini's travels in Egypt is the following passage ; " In the temple of Isis, in this monument of the highest antiquity, and in the heart of Egypt, we had but little expectation of finding a sort of sceptre, surmounted with the appropriate distinction which the kings of France had adopted for their coat of arms, the fleur de lis. I met with this baton but once, at Dendera, when I saw the exact resemblance." No other author has spoken of this Egyptian sign.

THE SENSITIVE PLANT.

“ Whence does it happen, that the plant which well
We name the sensitive, should move and feel ?
Whence know her leaves to answer her command,
And with quick horror fly the neighb’ring hand ?”

THE *sensitive*, whose name and surnames are so gentle and interesting ; this plant, which is also called the timid and the humble ; this amiable symbol of delicacy and modesty, is also that of softness and mystery. Its utmost irritability does not lead it to wound the profane hand that attacks it ; but retiring within itself, it neither revenges nor punishes, nor even does it threaten. Like to those innocent virgins, who are all gentleness ; who suspect no offence, because they themselves are unoffending : like the sensitive who has no sting, they have no severity ; seeking only to conceal themselves when approached too nearly. Their modesty is an instinct from nature, whilst that of the violet arises from

reason ; she takes the precaution to shelter herself under her leaves, which is an indication of fear. The sensitive is the perfect image of an innocent and delicate virgin, who, ignorant of guile, fears none, and shows herself without restraint : but the moment she is remarked attentively, she avoids every curious eye. In her, this timidity is nature and sensibility, and no premeditated design. Such is the modesty of a shepherdess at the age of fifteen. In former days the sensitive plant was supposed to possess some wonderful properties.* A philosopher

* The sensitive plant is sufficiently known to the world for its remarkable property of receding from the touch, and giving signs as it were of animal life. Philosophers in general have, however, contented themselves with admiring the fact, without giving themselves any trouble about the cause. Of this plant, the humble plants are a species, which are so called, because upon being touched, the pedicle of their leaves falls downward, but the leaves of the common sensitive plant are only contracted. The ten species, enumerated by Miller, are natives of America, and so were unknown to the other parts of the world till that country was discovered. The natural opening and shutting of the leaves of this plant at night and morning are not so fixed, but that they are variable also according to circumstances of place, temperature, &c. There have been various conjectures relative to the motive powers of this plant ; it seems most probable, that Nature has armed and animated it for the preservation of its juices against the depredation of insects.

of Malabar lost his senses by intensely studying the singularities of this plant, and investigating their causes. Since that time, new species of the sensitive have been discovered, infinitely more extraordinary than those known to the ancients. The sensitive has another singularity, which, added to its apparent sensibility, renders it still more astonishing: if a large branch of this plant be cut quickly with a sharp knife, there will remain on the knife a humid spot of a bright red colour, exactly resembling a drop of blood. Monseur Roucher composed an ingenious metamorphose of the sensitive.

THE VIOLET.

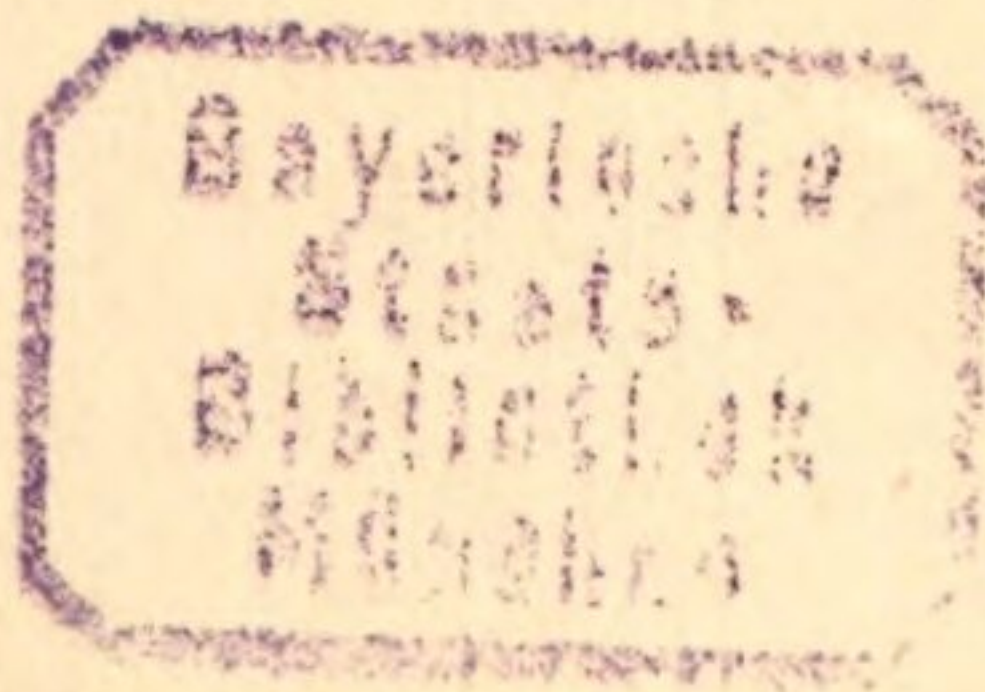
“ A blossom meek, which on the wild heath grows,
Temp’ring the air, and loading it with sweets,
More luscious far than all the gandy gems
Which grace the proud parterre, have power to yield.”

ACCORDING to fable, Ia, the daughter of Atlas, in flying from the pursuit of Apollo, was changed into a violet. Anagrams were not unknown to the ancients. Lycophron,* who lived under Ptolemy

* A famous Greek poet, born at Chalais in Euboea. He was one of the poets who flourished under Ptolemy Philadelphus; and from their number obtained the name of Pleiades. Lycophron died by the wound of an arrow. He wrote tragedies, the titles of twenty of which have been preserved. The only remaining composition of this poet is called Cassandra, or Alexandra; it contains 1474 verses, whose obscurity has procured the epithet of *tenebrosus* to its author. It is a mixture of prophetic effusions, which he supposes were given by Cassandra, during the Trojan war. Cassandra was daughter of Priam and Hecuba, beloved by Apollo, who granted her the gift of prophecy, but she afterwards slighting him, he, out of revenge, caused all her prophecies to be disbelieved.

Philadelphus, about 280 years B. C., found in the Greek name of Ptolemy these words; “*Du miel*,” “honey,” and in that of queen Arsinoë, these, “*Violette de Junon*,” Juno’s violet.* In Rapin’s poem, *Les Jardins*, there is an episode on this metamorphose, to which he has added some details, not the most ingenious. He says that, Ia, whom he calls Ianthe, was one of Diana’s nymphs, of whom Apollo was enamoured; and that the goddess to cure his passion caused the face of the nymph to become of a violet colour. This invention does not give very pleasing ideas; and surely Rapin might have suggested other means to cure Apollo, without disgusting his readers. The termination of the fable

* Anagram is a transposal of the letters of a name, with a combination thereof in some new manner; so as to exhibit one or more words, either to the advantage or disadvantage of the person to whom it belongs. This way of writing was scarcely known among the ancients. Daurat, a French poet, in the reign of Charles IX. is usually said to be the first that broached it; yet, Lycophron was no stranger to the art of making anagrams, as before-mentioned. The finest and happiest of all the anagrams extant, is, that on the question put by Pilate to Jesus Christ, *Quid est veritas?* which anagrammatically makes, *Est vir qui adest*. This anagram here is the justest and best answer that could possibly be given.



is infinitely more agreeable, where the nymph is transformed into a violet ; and as, during her life she avoided the pursuits of her lover, so, as a flower, she still preserves the same timid bashfulness by hiding herself under the leaves. One of the prizes at the Floral games was a violet of gold. Desmarets made some pretty verses on the violet, for the garland of Julia de Rambouillet : The violet speaks :—

“ Franche d’ambition, je me cache sous l’herbe,
Modeste en ma couleur, modeste en mon séjour ;
Mais si sur votre front, je puis me voir un jour,
La plus humble des fleurs, sera la plus superbe.”

Madame de Sevigné, in her letters, always calls Madame de la Valiere the humble violet. It is both remarkable and extraordinary that the favourite of a king should have been deserving of a name so gentle and interesting. That famous botanist, and Quaker, John Bertram, of Pennsylvania, was in the early part of his life, employed in agriculture. One day, when working at his daily labour, he saw a violet, which he gathered, and examined attentively, and his mind became so occupied with this flower, that he dreamed of it. This species of mania made him desirous of acquiring a knowledge of plants ; and for that purpose, he learned all the Latin that was

requisite ; and at length became a learned botanist. That celebrated actress Mademoiselle Clairon was passionately fond of the violet : one of her friends cultivated this flower for her ; and every morning in all seasons during thirty years sent her a bouquet of violets. In order to lose nothing of a gift that friendship and constancy rendered so precious to her, she every night stripped off their leaves, and took them in an infusion like tea. I know but of one device on the violet ; which, however, appears to me worth relating : an amiable and sensible woman, whose manners were extremely timid and reserved, took this flower as an emblem of herself ; with this motto ; “ I must be sought.”* A cooling syrop is made of violet flowers. Tincture of violets is a liquor that experience has rendered useful. All fluid that contains acid is known to give a red colour. The change of the colour of a tincture to a green colour evidently proves there is alkali in it.† Mythologists

* There however appears a little vanity in having chosen this device for herself :—

“ Her virtues, and the conscience of her worth,
That would be woo’d, and not unsought be won.”

† Miller reckons eleven, and Linnæus twenty-five species of the violet. The *viola odorata* of Linnæus grows wild in hedges and shady places, and flowers in March.

tell us that Proserpine was gathering violets and narcissus when Pluto carried her away : and that Io,* who was changed into a cow, fed on violets. There are some stones which smell like violets.†

That species of violet, called pansies, or heart's ease, or *viola tricolor*, of Linnæus is recommended by a German physician as a medicine for children. The julian, or night violet, is much cultivated in the gardens abroad for its peculiar fragrance ; which, in the evening, is so strong as to perfume the air to a great distance. It grows naturally in Hungary ; and the ladies in Germany are so fond of this plant, that during the season of its flowering, they have pots of it placed every evening in their apartments. The flowers have but little beauty ; but their perfume is delightful when the sun leaves them, as in the day time they have but little smell.

* A daughter of Inachus, and priestess of Juno at Argos, of whom Jupiter became enamoured, and to deceive Juno, changed her into a beautiful heifer ; which at last Juno discovering, obtained from her husband the animal, and set Argus to watch her. She was eventually set at liberty, and restored to her natural shape ; when she married Telagonus, king of Egypt, or Osiris ; and from her mildness to her subjects, she received divine honours ; and was worshipped under the name of Isis.

† In Germany there are many stones, which have more or less of a sweet smell when broken. The *violarius lapis*, called by the Germans *violstein*, has a mixed smell of roses and violets together. This is found in masses of rude and irregular structure ; but very compact and firm, of a roundish or oblong figure. They are of various sizes,

Louis the Fifteenth ennobled Quesnay by appointing him his confidential physician, and ordered his armorial bearings to be three pansies, or heart's ease ; with this motto :—“*Propter mentis cogitationem.*”

from an inch to a foot in diameter. They are very heavy, and will neither give fire with steel, nor ferment with acid menstruums. They are common on the shores of rivers in Italy, and in the mountains in Germany.

THE JONQUILLE.

“ Nor gradual bloom is wanting,
 Nor hyacinths of purest virgin white,
 Low bent, and blushing inward ; nor jonquille
 Of potent fragrance.”

FOR the last century, we have acquired immense treasures in trees, shrubs, medicinal plants, vegetables, and flowers ; a real source of riches, of which the ancients did not profit, and which to the Romans themselves were unknown, although they were then masters of the world. A hundred years ago, even in France, flowers were so little cultivated, that Madame de Sevigné, in describing a superb entertainment, relates, as something surprisingly magnificent, that there was a prodigious quantity of jonquilles.* This flower, so common at present, was

* A species of Narcissus, a flower so well known as to need no description. Of this, there is the great and small jonquille, with single flowers ; and the common sort with double flowers, which is most esteemed. In mythology, Narcissus was a beautiful youth, who, view-

then very rare, and consequently very costly. The same may be said of fruits and vegetables; the ancients had but four species of the peach, of which we have more than forty. There are several sorts of narcissus and jonquilles.* The daffodil is also of the jonquil species. They were originally from Provence, Spain, and Guadaloupe.

ing himself in a fountain, became so enamoured with his own image that he pined away, and was changed into the flower that bears his name.

* The fragrance of this flower is so potent, that it overcomes the spirits of many persons, especially if confined in a close room: indeed few flowers are salutary where free air is not admitted; but, in large airy apartments, the jonquille has so peculiar and delicious an odour, that it gives an air of elegance (if such an expression may be used) to all around, even beyond a rose, because it is less common.

JASMINE.*

“ And luxuriant above all

The jasmine, throwing wide her elegant sweets,
The deep dark green of whose unvarnish'd leaf
Makes more conspicuous, and illumines more
The bright profusion of her scatter'd stars.”

THE ancients employed the seeds of this plant in different kinds of divination. The fine jasmine of

* The common white jasmine is a plant so generally known as to need no description. It grows naturally at Malabar, and in several parts of India; yet has been long inured to our climate, so as to thrive and flower extremely well, but never produces any fruit in England. There are two varieties of this with variegated leaves; one with white, and the other with yellow stripes; but the latter is the most common. Of the Arabian jasmine there are two sorts, both growing naturally in India. The flowers of both are of a pure white, having a most agreeable odour, somewhat like the orange flower, but sweeter. The second sort of this species rises to the height of a tree, dividing into many branches, garnished with large oval smooth leaves of a lucid green, with hairy foot stalks; these come out on every side the branches without order. The flowers

Goa, or the Indian jasmine, has very large double flowers ; which are rubious without, but white within, and extremely fragrant. This plant was brought from Goa, A. D. 1699, to the Grand Duke of Tuscany, who forbid any of the suckers to be given away : so ridiculous a prohibition was very disgusting, as it seems unfit that a sovereign should deprive his subjects of the enjoyment of a gift of nature ; from which the exclusion was not productive of any advantage to his states.

are produced on the side of the branches from the wings of the leaves, upon long hairy foot stalks ; each sustaining seven or eight flowers. The flowers of this plant open in the evening and drop off in the morning, which has occasioned some to call it the *arbor tristis*, or the sorrowful tree. This is very rare in Europe. All the jasmine trees in Egypt are most beautiful. The Turks have pipes made of them, some more than six feet long, which may convey an idea of their beauty, seeing they push branches of that length, straight, and sufficiently large to admit of being bored.

**THE TUBEROSE, THE HYACINTH,
THE ANEMONE,
AND
THE LARK SPUR.**

“The more we investigate the works of God, the more their beauty delights, and their perfection pleases; and we always retire from reflecting on them with increased love and veneration for their Divine Author.”

“Flowers are particularly pleasing by their simplicity. One single element, under the forming hand of Nature, assumes all this beautiful variety. The moisture of the earth and air insinuates itself into the vessels of plants, and filters through a series of transparent tubes, and this is the cause of the life, the charms, and the fragrance of flowers. If each colour had its particular cause, the surprise of the beholder might not be so great; but we contemplate with delight, and are never weary of admiring, as the effect of supernal wisdom, a work, which, so diversified in its parts, is nevertheless perfectly simple as to its cause; by which we see a number of effects depending upon a single spring, always acting in the same manner.”

THE tuberose presents, at the same time, the remembrance of a criminal weakness, and also of an affecting trait of remorse and delicacy. That interesting and unfortunate woman Madame De la

Valiere,* who expiated a great fault by a great sacrifice, became a mother, in the middle of the night. It is well known that powerful perfumes are extremely dangerous to women in such a situation : and indeed, an hundred years ago, powerful perfumes were supposed to be mortal. The Queen being accustomed to pass through the apartment of Madame De la Valiere every morning to go to mass, the latter had the resolution to leave her bed and to attend the queen : and to avoid every suspicion, she filled her room with tuberoses.† In order to relieve

* Maid of honour to the princess, and mistress of Louis XIV. : with this lady the king experienced the uncommon happiness of being loved for his own sake : her conversation was engaging, her softness of manners, and sweet temper, made her mistress of his heart for a long time ; but when Madame de Montespan rivalled her, she had recourse to that relief which profound sentiments and just reflections suggested. She turned Carmelite at Paris, and steadily continued to wear hair cloth, to walk barefoot, to fast with great severity, and to sing whole nights in the choir in an unknown tongue, as an expiation for her former weakness. All which was borne without complaint by a delicate woman, who had long lived in splendour, luxury, and pleasure. In these austerities she continued from 1675 to 1710, under the name of "Sister Louisa, of Mercy."

† The tuberoses grow naturally in India, from whence it was first brought to Europe ; where, in the warmer

the dead white of the tuberose, which is called Indian hyacinth and *polyanthes tuberosa*, the stalk of the tuberose must be put into a juice expressed from the berries of a plant, named *phytolacca Americana fructu majori*, which is a species of Virginian night-shade. To succeed in this experiment, the juice should not be very thick. This will give the flower a flesh colour. The same may be used for white hyacinths. Monsieur de Peyrese had the first tuberose ever seen in France; which were brought to him by a monk, whom he sent into Persia at his own expense, as a missionary for religion. The benefits derived from missionaries in botanical knowledge are innumerable.

The young girls in Greece who attend the weddings, it now thrives as well as in its native soil. The Genoese are the people who cultivate this plant, to furnish all the other countries where the roots cannot be propagated without great trouble and care; and from thence the roots are annually sent to England, Holland, and Germany. In most parts of Italy, Sicily, and Spain, the roots thrive and propagate without care where they are once planted. This plant has been long cultivated in the English gardens for the exceeding beauty and fragrancy of its flowers. When the roots are strong and properly managed, the stems will rise three or four feet high, and each stem will produce twenty flowers or more.

ding of one of their companions, are crowned with hyacinths. This flower, called in Latin *hyacinthus*, is one of those which florists cultivate with the greatest care ; more especially in Holland, and particularly at Harlaem. It is said that the hyacinth comes from the Cape of Good Hope ; one of the most beautiful is called the *Ophir*, which is yellow with purple stripes in the inside. Monseur le Marquis de Gouffier presented to the Royal Society of Agriculture a hyacinth root reversed ; that is, put root upwards into the mouth of a very long glass jug, of middling size, and full of water. In this state it shot forth its leaves and flowers, all in a good state, though in water. The bottom, or root of the hyacinth, which was upwards, had no fresh roots ; the leaves were very green, but the petals of the flower, which should have been blue, were white and discoloured. This brings to mind an experiment of M. Duhamel ; who planted trees with their roots upwards, and their branches in the earth. In this strange position they took root, the branches producing roots, and the roots leaves. At first, they were very slow in their shoots, but in some of them, the difference of their not having been planted in the usual way was not perceptible after some years.

White hyacinths may be rendered blue by exposing their flowers to the smoke of lighted sulphur. This little experiment, if performed properly, is very curious ; for some of the flowers may be coloured, others left in their natural hue, or the same stems may have partly blue flowers, and partly white, which has a pretty effect. In Holland, when the florists succeed in obtaining a new variety of flower, they celebrate a sort of festival, to which all the curious in flowers are invited to give a name to the new flower.* At Harlaem, the florists frequently pay a compliment to strangers, by calling their new hyacinth or tulip by the strangers' names.

According to the ancients, the anemone† was

* The finest varieties of these flower are procured in Holland, where they are propagated by sowing their seeds. With us, they are usually propagated by parting their bulbous roots, in order to have a quicker succession, as from the seed, they take four or five years before they flower ; but it is evidently the best method to procure the finest.

† Or wind flower, of which there are six species ; the first sort grows naturally in Germany. The most beautiful are natives of the East. The flowers are large and double, and, when properly managed, are extremely beautiful.

the emblem of sickness ; probably on account of the adventure of Adonis.*

Delphinium, or the lark spur :—in the inside of this plant, there are coloured spots, or streaks, on a clear ground ; which form a sort of characters, in which some have fancied they distinguished these letters, A J A, which are the beginning of the word Ajax. For this reason, it is said the poets imagined the metamorphose of this prince. This fable is related in the third Eclogue of Virgil : “ Tell me,” asked Dametus, “ In what part of the earth, the sky appears to have only six feet in extent ?” “ Tell me,” answered Menalcus, “ What country produces flowers whereon kings’ names are engraven.” These enigmas are not explained in the eclogue. Commentators say, that the first is the sky† viewed in a well : and the second is a lark spur, on which are the three first letters of the name of Ajax.

* Son of Cinyras, and the favourite of Venus ; he was fond of hunting, and at last received a mortal bite from a wild boar which he had wounded ; and Venus, after lamenting his death, changed him into an anemone. Adonis had temples raised to his memory.

THE TULIP.

“The beauty of the tulip fades, and the pride of person is laid low; but the beauties of the mind remain to cheer, to delight, and to instruct, when the graces of form are no more; and the virtues of the heart will flourish, when the elegance of shape and the vigour of body are decayed. Thus we learn from the tulip the little dependance that is to be placed on external advantages, the frailty of beauty, and the short duration of life. For like the flower of the field, man groweth up and flourisheth, and then speedily withereth away; his days are few, and full of troubles.”

THIS flower is one of those most esteemed by the curious in flowers, and which they cultivate with the greatest care.* One remark worthy of obser-

* The other flowers chiefly cultivated by the Dutch florists, are the bear's ear, hyacinth, anemone, and ranunculus. The latter was brought from Asia into France by the King St. Louis. The Dutch have always been admirers of flowers, and before the fashion of cultivating the auricula and carnation came up to the height it now is, they took the same care of tulips. They not only purchased them at extravagant rates, but many of the shopkeepers, and tradesmen quitted their shops and trades,

vation is that, in the month of October, at the end of the tulip root is an entire tulip : on the stem of this tulip, which is not more than half an inch high, there appears the flower which is to come on the April following. Already may be counted the six petals of this flower ; the stamina, the tops, the pistil, or the young fruit, the cases and seeds which they

and addicted themselves solely to the culture and care of their tulips. The finest of them were valued above gold or gems ; and there is an account of one bargain for the purchase of that tulip which they call the Viceroy ; the person who purchased it, not having money, paid for it the following things : 2 lasts of wheat, 4 lasts of rye, 4 fat oxen, 12 fat sheep, 8 fat hogs, 2 hogsheads of wine, 4 tons of beer, 2 ton weight of butter, 1000lb. weight of cheese, a bed, a suit of clothes, and a large silver beaker—the whole valued at 2500 gilders. This madness would have run yet higher among them, but the States at length took it into consideration, put a stop to it, and reduced the price. At one time, 12 acres of good land were offered for one tulip root ; and at a public sale of a private person's collection, there were produced 90,000 gilders. The tulip *perfectly black* is reckoned the most curious of all the varieties, and consequently is the most valuable. The tulip with bright scarlet petals, and the bottom of its calyx black, is, from its colour, especially in Persia, considered as the emblem of perfect love. When a young Persian presents this flower to his mistress, he signifies to her, that, like this flower, he has a countenance on fire, and a heart reduced to a coal.

inclose. In Turkey, there is a festival, celebrated with great solemnity, in the Grand Signor's seraglio, called the "tulip feast:" it is an entertainment given by the Sultanas of the Grand Signor. On that day the gardens are illuminated, and filled with tulips placed on steps to form an amphitheatre.* Monsieur de Bois-jolin has made some charming verses on the metamorphose of the tulip imitated from an episode in the poem "Des Jardins" of Rapin. The tulip derives its name, as some say,

* Of the tulip tree there are two species, according to Linnæus. It is commonly found wild in all the northern parts of America, where its timber is of great use. The flowers are not in reality much like those of the tulip, though vulgarly said to be so. The flowers are succeeded by canes, which are often sent over from America, and the trees are frequently raised with us from the seeds contained in them. The memorable tulip tree, at Greensburgh, in America, under which Major André was taken, was a few years since struck by lightning, and rent almost exactly in two from top to bottom; near the root it was hollow, at which part it took fire, and blazed up for about twelve or fifteen feet through the fissure, for a few minutes, when the eastern part fell, the remainder extending over the road in so menacing an attitude as to render it necessary to cut it down. This remarkable tree measured twenty-six feet in circumference at the base, was one hundred and eleven feet in height, and its branches extended one hundred and six feet in diameter.

from the turban of the Turks, which is called tulipan. Conrad Gesner is said to be the first who gave us the figure of the tulip. In the work of Valerius Cordus, about 1560, this flower was then cultivated in Turkey. It is mentioned that a Dutchman actually refused twelve acres of land, which were offered him for one particular tulip.*

* Of the various sorts of the tulip and gilliflower, (which are almost innumerable) more than two hundred have derived their names from eminent men and beautiful women of all ages and countries. The Dutch named many of their flowers after their most distinguished statesmen; and a flower called "Semper Augustus," sold for four thousand six hundred florins.

from the Jordan of the Tiber, which is called tulip.
 Conrad Gessner is said to be the first who gave us the
 figure of the tulip. In the work of Valerius Cordus,
 about 1550, this flower was then cultivated in

THE MANDRAKE.

related twelve acres of land, which were offered him
 for one particular tulip.

“ If I can now admire the infinite greatness of God, when I only know a small part of his works, what would my sentiments be, how absorbed in the meditation of his glorious attributes, with what awe and veneration should I adore him, if I could fully penetrate into the wonders of nature, and explain with certainty the phenomena she brings forth.”

ACCORDING to the general opinion, the Dudaïm of the Hebrews is the mandrake ; * although some few believe the Dudaïm to be the white lily, or white

* Is a kind of plant, whose root, at some distance from its upper part, is generally divided into two branches, which is the reason that it has something of a human figure. There are two sorts of mandrakes : the female, whose leaves have a very disagreeable scent, and the male, whose scent is said to be very pleasant and agreeable. It is reported, that in the province of Pekin, in China, there is a kind of mandrake so valuable, that a pound of this root is worth its weight in silver ; for they say it so wonderfully restores the spirits of dying persons, that there is often time for the use of other means, and thereby recovering them to life and health.

violet; and others say it is the truffle. Reuben,* the son of Leah, went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Some medical authors class the mandrake amongst narcotics; but the use of it is extremely dangerous. Of the two species of this plant, the one is called white, or the male; the other is black, or rather dark purple, or the female. Both species grow wild in hot countries, in the Levant, Italy and Spain, and always in damp and shady situations. Its bell-shaped flowers are of the bella-donna † species. The ancients, and some moderns, have ascribed to the mandrake some wonderful qualities; but these are either fabulous properties inclining to superstition, or ridiculous tales. Some empirics have persuaded people that the mandrake is only to be found in a small canton of

* The mandrakes which Reuben brought home to his mother are by some called violets, by others lilies or jasmine, by others citrons. Some reckon them to be such agreeable flowers of the field, wherewith children were pleased; Reuben, who gathered them, being only about five or six years of age.

† In some places this plant is called dwale, but in general deadly night-shade, from its quality. It should not be suffered to grow in any places where children resort, being a very strong poison.

China, which is almost inaccessible. They take the roots of briony * and some other plants, and by divers artifices make them into extraordinary figures, which they exhibit and sell as natural mandrakes. Little Albert with much gravity gives a long description of these pretended mandrakes; and adds that, if they be wrapped in a piece of linen cloth, they will then bring "infinite happiness to the possessor." The same author (for what reason we are ignorant,) gives the name of mandrakes to the Farfadets, or familiar spirits; which, he says, are useful on all

* The roots of this plant have been formerly, by impostors, brought into a human shape, and carried about the country, and shown for mandrakes to the common people, who were easily imposed on by their credulity, and these got good livings thereby. The method which these people practised was to find a young thriving briony plant; then they opened the earth all round the plant, being careful not to disturb the lower fibres, and (being prepared with such a mould as is used by the people who make plaister figures,) they fixed the mould close to the root, fastening it with wire to keep it in its proper situation. They then filled the earth about the root, leaving it to grow to the shape of the mould, which it will do in one summer, so that if this be done in March, by September it will have the shape. The leaves of this plant are also often imposed on people for mandrake leaves, although there is no resemblance.

occasions. These mandrakes, he continues, are procured from an egg, hatched in a particular manner ; which produces a little monster, half chicken and half man. This is kept in a secret chamber, fed with spike or lavender seeds ; and it then prophecies daily. The author informs us that some weak persons, who are fond of the marvellous, pretend that these mandrakes pay a tribute of a pistole every day ; but this he assures us is not true, for all the power they possess, is to promote success in gaming, and in discovery of treasures, and in prediction of future events. The ancient Germans made idols with the roots of mandrakes. These idols were called *alrunes*. They washed them with wine every day, gave them food, consulted them on all occasions, and believed they were answered by signs. They kept them in their houses ; considering them as a kind of household gods.*

* It is very difficult to discover the real sentiments of the heathens with respect to their gods : they are exceedingly intricate and confused, and frequently contradictory. They admitted so many inferior and superior gods that the whole universe was full of them. Varro reckons no less than 30,000 adored within a small extent of ground, and yet their number increased every day. The way to heaven was so easy for the great men of those days, that Juvenal

brings in Atlas, complaining he was ready to sink under the load of such a number of new gods as were daily placed in the heavens ; yet Father Mourgues seems to have proved that all the philosophers of antiquity have acknowledged that there was but one God.

THE HELIOTROPE, OR SUN FLOWER,
 THE HYSSOP, THE VERVAIN,
 AND
 THE MARYGOLD.

“ But one, the lofty follower of the Sun,
 Sad when he sets, shuts up her golden leaves,
 Drooping all night ; and when he warm returns,
 Points her enamour'd bosom to his ray.”

THIS plant, commonly called heliotrope or sun flower ; and, in Latin, *corona solis*, is the *helianthus* of Linnæus. This flower being always turned towards the sun is a phenomenon attributed by fable to the sentiment which the metamorphosed nymph *

* Clytia, a daughter of Oceanus and Tethys, beloved by Apollo, who afterwards deserted her : she pined away, and was changed into a sun flower, which still turns its head towards the sun in its course, as in pledge of her love. One of the finest antique busts represents Clytia in the moment of her metamorphose ; her bosom is already

still preserves for the god of light. Bomare tells us that this plant came originally from America ; * which, however, cannot be true, since the ancients were the inventors of its metamorphose. Father Bouhours quotes this device :—a sun flower, with this motto, “ It moves with the sun.” This was applicable to Louis the 14th, who took the sun for his device. The ancients personified natural instinct under the figure of a young man, who appears to run, having a veil over his face, and holding a sun flower in his hand. In Virginia, they make bread and broth of the seeds of the largest species of sun flower.† The savages on the continent of America

surrounded with the petals of that flower into which she will soon be transformed. On the countenance of Clytia there is an expression of annihilation that is sublime. This chef-d’œuvre of sculpture was, in 1791, in the collection of Mr. Townshend, in London.

* Miller says that all species of this plant are natives of America, so that before America was discovered we were wholly unacquainted with them : it must therefore be supposed that the sun flower of the ancients was not the same as ours—perhaps the *crotonaria*, or sun plant, of Hindostan; or the *tetragonotheca*, or dwarf sun flower, which Miller describes as a distant genus, but which Linnæus, in his last edition of his *Systema Naturæ*, has made a species of his *polymnia*.

† The pulp of the seeds is sweet, and greedily coveted

eat its grains ; and extract from them a good oil for lamps. The colours known in commerce by the names of turnsole cakes, or stones, turnsole for cloth, &c. are not taken from this plant.*

We do not know what was the hyssop of the ancients ; but it certainly was not the same as ours. The scripture says, that Solomon spake of trees, from the cedar tree that is in Lebanon, even unto

by birds, which are fattened by it : it is excellent food for domestic poultry. One species of this plant is the Jerusalem artichoke, which is propagated in our gardens for the sake of its root : in taste, when boiled, it is much like the bottom of common artichokes.

* Some have translated *turnsole* by the English word sun flower, which has led many to suppose that the great yellow sun flower of our gardens, was the plant that afforded the turnsole colour ; but this is a mistake : the true turnsole plant, or *heliotropium tricoccum*, is common in the fields of France, especially about Montpellier, and in Germany, but does not grow wild in England. The principal use of this plant is in dyeing : the juice of the berries, rubbed on paper or cloth, is at first of a lively green colour, but soon changes to a blueish purple ;—it is said that the common blue paper receives its colour from this juice. The same cloth, afterwards wet in water, and wrung out, will turn the water into a claret colour. And it is to be observed, that the rags of cloth tintured by this juice, and turned red by acids, are usually called turnsole in the druggist's shops, and employed for colouring wines and other liquors.

the hyssop * that springeth out of the wall. It was therefore a small tree. The Jews made use of this plant in purification instead of a sprinkler.

The vervain † was employed in divers divinations.

* Is a shrub which shoots out, abandoned of suckers, from one root only ; it is as hard as any large wood, and grows about a foot and a half high ; the blossom of it appears at the top of its stem, of an azure colour, and like an ear of corn. There are two sorts of it—the garden, and the mountain, hyssop. It is very probable that hyssop grows to a very great height in Judea, since it is said in the Gospel, “The soldiers having filled a sponge with vinegar, they put it upon a stick of hyssop, and presented it to our Saviour’s mouth, who was then upon the cross.” This may account for many writers saying the hyssop of scripture was not the same as ours. It is called in Hebrew *esob*. God commanded the Hebrews, when they came out of Egypt, to take a bunch of hyssop, to dip it in the blood of the Paschal lamb, and sprinkle the lintel, and two side posts, with it.

† Mr. Curtis observes, that the vervain may be considered as a kind of domestic plant, not confined to any particular soil, but growing by the road sides pretty universally at the entrance into towns or villages ; and Miller declares that it is never found more than a quarter of a mile from a house ; hence it has been also called *simpler’s joy*. Ancient writers have distinguished this plant by the names *verbena*, *verbenaca*, and *peristerium*. It is destitute of odour, and to the taste manifests but a slight degree of bitterness and astringency. In former times the *verbena* seems to have been held sacred, and

The ancients made use of this plant to rub the altars of Jupiter; and for the aspersions of holy water.

was employed in celebrating the sacrificial rites, and with a view to this, more than the natural power of the plant, it was worn suspended about the neck as an amulet. This practice, thus founded on superstition, was, however, in process of time, adopted in medicine, and, therefore, to obtain its virtues more effectually, the vervain was directed to be bruised before it was suspended to the neck; and of its good effects, thus used, for inveterate headaches, Forestus relates a remarkable instance. In still later times it has been employed in the way of cataplasm, by which, we are told, the most severe and obstinate cases of cephalalgia have been cured—for which we have the authorities of Etmuller, Hartmann, and more especially De Huen. Notwithstanding the testimonies in favour of vervain, it has decidedly fallen into disuse in Britain; nor has the pamphlet of Mr. Morley, (see his Essay on Scrophula,) written professedly to recommend its use in scrophulous affections, had the effect of restoring its medical character. This gentleman directs the root of vervain to be tied with a yard of *white satin riband* round the neck till the patient recovers: he also has recourse to infusions, and ointments prepared from the leaves of the plant, and occasionally calls in aid the most active remedies of the Materia Medica. The root is perennial, tapering, fibrous, of a yellowish colour; stalks about a foot high, erect, tapering obtusely quadrangular, beset with short prickles. The branches are opposite, slender, and simple; leaves opposite, sessile, pinnatifid, or deeply and irregularly indented. Flowers numerous, purpleish, placed in long slender spikes; calyx, small; seeds are

They attributed many properties to vervain ; amongst others, that of reconciling enemies. They called it hierobotane, holy herb. They made crowns of it, which were worn by the heralds at arms, when they went to proclaim peace or war. The ancient Druids had the greatest veneration for this plant ; before gathering it, they offered sacrifices to the earth. Amongst the ancient Persians, it was customary for their Magi, when worshipping the sun, to hold branches of vervain in thair hands.

The marygold * is only remarkable for an observation of the daughter of Linnæus ; who discovered that every night, in the months of July and August, this flower, like the nasturtium, emitted small sparks of fire. In the dialogues of Ariste and

usually four, oblong, obtuse, on the inside flattish and white, and on the outside brown, convex, grooved, and reticulated. It flowers in July, and the seed ripens soon after.

* Dr. Johnson calls it, “ a yellow flower, devoted, as he supposes, to the Virgin.” Its derivation is from Mary and Gold. Miller enumerates 10, and Linnæus 8, species of the common marygold. There are also 4 species of the French marygold, the flowers of which are extremely beautiful, but their smell is unpleasant. There are several varieties of this kind which are planted in our gardens for the beauty of their flowers.

Eugene, by Father Bonhours, there is a device intended to express jealousy; it is however rather complicated :—" A marygold flower exposed to a burning glass, which, receiving the rays of the sun, reflect them on her ;" and with this motto ; " I die because he gazes on thee." Malleville the poet, composed verses on marygolds and pansies (in French, *soucis* and *pensées*) for the garland of Julia : but as they are chiefly *jeux de mots*, they are scarcely deserving notice.

THE POPPY.*

"Hail, lovely blossom! thou can'st ease,
 The wretched victim of disease,
 Can'st close those weary eyes, in gentle sleep,
 Which never open but to weep;
 For oh! thy potent charm,
 Can agonizing pain disarm;
 Expel imperious memory from her seat,
 And bid the throbbing heart forget to beat.
 Soul-soothing plant! that can such blessings give,
 By *thee* the mourner bears to die,
 By *thee* the hopeless live."

TARQUIN the proud first instituted the Compitalia, festivals, celebrated by the Romans, on the

* There are nine species of the poppy, including a great number of varieties: those with double flowers are cultivated in gardens for their beauty, but their scent is so offensive, and their duration so short, that they are not much regarded;—those with single flowers only are cultivated for medical use. The opium is drawn from the heads of the eastern white poppy, and afterwards inspissated, when the juice flows of itself through incisions made in the poppy heads. It is properly called *opium*. When drawn by expression, it ought rather to be called

12th of January and the 6th of March, in the cross ways, in honour of the household gods, called Lares.*

meconium. The difference between the qualities and virtues of the two juices is very considerable; the former is preferable on all accounts, but it is exceedingly rare; the Turks, among whom it is produced, and who make great use of it, never allowing it to be exported, so that it is the latter that is ordinarily used among us, and sold for *opium*. It is mostly brought from the Levant and Cairo, in flat cakes or irregular masses, from 4 to about 16 ounces in weight, covered with leaves, and generally very impure. Most of the opium sold at Constantinople is brought from Anatolia.

* Gods of inferior power at Rome, who presided over houses and families: they were two in number, sons of Mercury. According to the opinion of some, the worship of the gods Lares, whom some suppose to be the Manes, arises from the ancient custom among the Romans and other nations of burying their dead in their houses, and from their belief that their spirit continually hovered over the houses for the protection of its inhabitants. The statues of the Lares, resembling monkeys and covered with the skin of a dog, were placed in a niche behind the doors of the houses, or around the hearths; at the feet of the Lares was the figure of a dog barking, to intimate their care and vigilance. Incense was burnt on their altars, and a sow was also offered on particular days. Their festivals were observed in the month of May, when their statues were crowned with garlands of flowers, and offerings of fruit presented. The word *Lares* seems to be derived from the Etruscan word *Lars*, which signifies conductor or leader. Mania was a goddess, supposed to be the mother of the Lares and Manes.

Tarquin * instituted them on account of an oracle ; which ordered him to offer heads to the Lares, and to the goddess Mania : for the answer of the oracle was this, “ Heads must be sacrificed to preserve heads.” This horrible custom of offering human victims lasted some time ; but J. Brutus, after the expulsion of Tarquin, interpreted more humanely the words of the oracle ; and thought it sufficient to offer them only poppy heads, and men of straw. The slaves were generally the ministers of those sacrifices ; and during the celebration they enjoyed

* Tarquin the Second, surnamed *Superbus*, from his pride and insolence, was grandson of Tarquinius Priscus. He was the seventh and last king of Rome. He married Tullia, the daughter of Tullius, and it was at her instigation that he murdered his father-in-law, and seized the kingdom. The crown, which he had obtained with violence, he endeavoured to keep by a continuation of tyranny. After his conduct respecting Lucretia, the whole city and camp rose with indignation against him, and he was for ever banished from his throne, in the year of Rome 244. Tarquin retired among the Etrurians, who attempted in vain to replace him on his throne. He died in the 90th year of his age, 15 years after his expulsion from Rome, where he had reigned about 25 years. Though Tarquin appeared so odious to the Romans, yet his reign was not without its share of glory. His conquests were numerous. He beautified the buildings and porticos at Rome, and finished the Capitol with the greatest magnificence. He

their freedom. An envoy from Porsenna,* being in a garden with Tarquin, the latter asked his advice how to reign in the most arbitrary manner. The envoy in answer, cut off the heads of all those poppies which were higher than the other flowers. Tarquin followed this horrible and sanguinary advice, and was eventually dethroned. A similar trait is related of Periander,† a tyrant of Corinth ; who

also bought the Sibylline books, which the Romans consulted with such religious solemnity.

* A king of Etruria, who declared war against the Romans, because they refused to restore Tarquin to his throne and to his royal privileges. He was at first successful—the Romans were defeated—and Porsenna would have entered the gates of Rome, had not Cocles stood at the head of a bridge, and supported the fury of the whole Etrurian army, while his companions behind cut off the communication with the opposite shore. This act of bravery astonished Porsenna ; he made peace with the Romans, and never after supported the claims of Tarquin.

† Son of Cypselus. The first years of his government were mild and popular, but he soon learnt to become oppressive, and after the answer of Thrasybolus, he immediately surrounded himself with a numerous guard, and put to death the richest and most powerful citizens of Corinth. He was not only cruel to his subjects, but his family were also objects of his vengeance. Periander died about 585 years B. C., and, by the meanness of his flatterers, he was reckoned one of the seven wise men of Greece.

sent to consult Thrasybolus, a tyrant of Miletus, about the surest way of reigning. He received no other answer, than whatever construction he chose to place on the tyrant's having, in the presence of his messenger, plucked in a field all the ears of corn which seemed to tower above the rest. Such was, in all ages and all countries, the execrable politics of tyrants.

**THE CARNATION,
THE MELILOT, THE MUGWORT,
AND
THE IRIS.**

“Who can paint
Like nature? Can imagination boast
Amid his gay creation hues like her's?
And can he mix them with that matchless skill,
And lay them on so delicately sweet,
And lose them in each other, as appears
In every bud that blows? where beauty plays
Her gayest freaks; and while they break
On the charm'd florists' eye, he wondering stands,
And new flush'd glories all ecstatic marks.
Nor hyacinths are wanting, nor jonquille
Of potent fragrance, nor narcissus white,
Nor deep carnation, nor enamel'd pinks,
And show' red from every bush the damask rose.
Infinite numbers, delicacies, smells,
With hues on hues expression cannot paint,
The breath of nature and her endless bloom.”

THE most beautiful pinks and carnations are cultivated at Toulouse; where the inhabitants seem best to understand the nature of these flowers. It is supposed that we owe the progress of the carnation to the good king René; who particularly

studied the culture of it. The Great Condé,* when a prisoner in the Bastille, amused himself in cultivating pinks. On this subject Mademoiselle de Scuderi wrote the following verses :

“ En voyant ces œillets, qu’un illustre guerrier
Cultive d’une main qui gagna des batailles,
Souviens-toi qu’ Apollon a bâti des murailles ;
Et ne t’etonne plus que Mars soit jardinier.”

The young Duke of Burgundy,† grandson of Louis the XVth, took great delight in planting pinks. One of the courtiers persuaded him that, what he planted over night grew up and blossomed the next morning. This the flatterer effected by substituting full grown plants in their stead. The young Prince being convinced that nature obeyed his will, desired his attendants to allow him to arise in the middle of the night, saying, “ he could not sleep, and he had ordered the sun to arise.”

* Louis de Bourbon, then Duc d’Enguien, afterwards known by the name of the Great Condé.

† Heir apparent to Louis the Fourteenth. He had a firm and intrepid soul ; he had been instructed in the art of war, but looked upon it rather as the scourge of the human race, and an unhappy necessity, than as a source of true glory. This philosophical prince was sent against the Duke of Marlborough.

According to fable, Psalacanthé, an unfortunate nymph, destroyed herself in a fit of despair; and was afterwards by Bacchus changed into a plant, to which he gave his name. Ancient authors ascribed to this plant, which is now unknown, many wonderful properties; some say it is the melilot,* others, the mugwort; † this latter is also called “St. John’s herb.” Its Latin name *Artemesia*, was given to it by the celebrated Artemisia, ‡ Queen of Caria, wife to Mausolus; by whom it is said to have been first brought into use.

* A species of trefoil or clover: it grows naturally in Bohemia and Austria, but has been long cultivated in England as a medicinal plant, though at present it is rarely used. The common melilot grows among the corn in many parts of England, particularly in Cambridge-shire.

† Of this plant there are two sorts: one grows naturally in England, but is rarely admitted into gardens—the other grows naturally in Siberia. The *moxa*, so famous in eastern countries for curing the gout by burning of the part affected, is the *lanugo*, or down, which is on the under part of the leaves of mugwort.

‡ Daughter of Hecatomnus, king of Caria or Halicarnassus, and was married to Mausolus, famous for his personal beauty. She was so much attached to her husband, that at his death, after his body was burnt, she drank his ashes in her liquor, and erected a monument to his memory, which, for its grandeur and magnificence,

The iris * grows abundantly on the mountains of Macedonia. It is pretended that in order to have favourable crops, this plant must be gathered by an immaculate person ; and with much superstitious ceremony. This flower was considered by the ancients as one of the symbols of eloquence.

was called one of the seven wonders of the world. This monument she called *Mausoleum*, a name which has been given from that time to all monuments of uncommon splendour. She invited all the literary men of her age, and proposed rewards to him who composed the best elegiac panegyric on her husband. The prize was adjudged to Theopompus. She was so inconsolable for the death of her husband, that she died through grief two years after.

* The Persian iris, or flower de luce, grows naturally in Persia, but has, for many years, been cultivated in the English gardens for the beauty of its flowers, which are of a pale blue colour, extremely fragrant, and its root is bulbous.

THE CROWN IMPERIAL,

AND

THE SNOW DROP.

"The little shape, by magic power
Grows less and less, contracted to a flower ;
A flower that first in this sweet garden smiled,
To virgins sacred, and the snow drop stiled."

CHAPELAIN composed some verses for the garland of Julia ; which are, however, but an indifferent metamorphose of the crown imperial. Julia * had

* The beautiful Julia d'Argennes was in the flower of her youth and fame, when the celebrated Gustavus, King of Sweden, was making war in Germany with the most splendid success. Julia expressed her warm admiration of this hero ;—she had his portrait placed on her toilette, and took pleasure in declaring that she would have no other lover than Gustavus. The Duc de Montausier was, however, her ardent admirer, and, after the death of Gustavus, he sent her, as a new year's gift, a poetical garland.

the highest admiration for Gustavus Adolphus, King of Sweden : this hero was killed at the battle of Lutzen after his victory. The poet supposes that his wish for conquest, was to offer an imperial crown with himself to Julia ; and that after his death he was changed into a flower, to which this event gave the name of crown imperial.

The snow drop was another flower of Julia's garland ; on which Benserade * made these lines. The snow drop is supposed to speak ;

“Sous un voile d'argent, la terre ensevelie,
Me produit, malgré sa fraîcheur
La Nieve conserve ma vie,
Et me donnant son nom, me donne sa blancheur ;
Mais celle de ton sein, adorable Julie,
Me fait perdre aux yeux éblouis
La gloire, désormais ternie,
Que je ne cédois pas au lis.”

The poetical garland of Julia was an ingenious gallantry, invented by the austere Duc de Montau-

* Isaac de Benserade was born in Normandy, in 1612. He filled his small house at Gentilli, to which he retired towards the end of his life, with inscriptions in verse, which were of more worth than all his other works. It is a great pity they were never collected together. He died in 1691.

sier, for the beauteous Julia de Rambouillet ; who was her avowed and ardent admirer. After gaining her consent, (according to the ancient custom, which is still preserved in France,) he sent to his destined bride a bouquet of the most beautiful flowers in season, every morning, to the day of his marriage ; besides this he had painted, in miniature, the most beautiful flowers by an eminent artist, on uniform pieces of vellum. Under every flower a sufficient space was left open for the admission of a madrigal, on the subject of that flower which was there painted. He solicited the wits, as also the most distinguished poets of the time, with whom he was well acquainted, to assist in the composition of those little poems ; reserving a considerable number for the effusions of his own amorous muse. Under every flower he had its madrigal written by a pen man, who was celebrated for beautiful writing. He had them afterwards magnificently bound ; and inclosed the whole in a bag of rich Spanish leather. The great Corneille *

* Pierre Corneille was born at Rouen, in Normandy, in 1606. Voltaire styles him the father of the stage. Though not more than four or five plays are now acted out of thirty-three, of which he was the author, yet he was the first who raised the genius of the French nation

chose for his subjects the orange-flower and the immortal ; but verses of society were beneath so renowned a poet. When Julia awoke on the morning of her nuptials, she found this gift lying on her toilette. This interesting trait of the gallantry of the 17th century, passed into the hands of strangers, (doubtless from the misfortunes of the French Revolution,) and was to be sold at Hambourg in the year 1795 ; who became the purchaser of this curious memorial has not yet transpired.

in dramatic compositions ; and this must atone for about twenty of his plays, which, excepting a few passages, are the worst things they have of the kind, both for style, dullness of plot, ill-placed intrigues, and unintelligible reasonings—which are not fit for tragedy. He was, however, a great man, and we have only to examine his master pieces to forget his faults. He died in 1684.

THE FLOWER BROOM*,
THE ACANTHUS,
THE DITTANY OF CRETE,
THE GIANT FENNEL,
THE MENYANTHES, OR BOG BEAN,
 AND
THE ELYMUS ARENARIUS.

"E'en humble broom and osiers have their use,
 And shade for sheep, and food for flocks produce."

MARCELLINUS Ammianus † relates that, in his

* Broom flower gives the denomination to an order of Knights, instituted by St. Louis of France, on occasion of his marriage. The motto was "*Exaltat humiles*," and the collar of the order made up of *broom flowers* and husks, enamelled and intermixed with fleur-de-lys of gold, set in open lozenges, enamelled white, chained together, and at it hung a *cross Florence* of gold. This answers to what the French call *ordre de la Geneste*, from the name of a species of broom so called. Some also speak of another order of the *Geneste*, or broom, established by Charles the Sixth. The broom grows naturally in France, Italy, and Germany, and one species in England.

† A celebrated historian, who wrote a history of Rome.

time, the broom, which was used for sweeping the place where the noblesse at Rome assembled, was seen to blossom. A presage, says this historian, that men of the lowest orders among the people would be raised to the highest situations.

Among the ancients, it was customary to adorn their richest dresses with embroidering on them the leaves of the *acanthus*.* Virgil, in speaking of Helen's robe, says that it was embroidered in *acanthus* leaves. It is well known that the offering

His style is neither elegant nor laboured, but is valued for its veracity, and in many of the actions it mentions, the author was nearly concerned. This history was composed at Rome, where Ammianus retired from the troubles of the camp.

* The ancients have not only the herb *bear's foot* by this name, but also a thorny tree growing in Egypt. An accurate examination of the ancient writers will, however, show very plainly that they mean two very different vegetables under this name: the *acanthus* of Virgil, and the Egyptian *acanthus* of Theophrastus, being two wholly different plants. The Greek sculptors adorned their works with the figure of the latter, as the Gothic did with the former, which they represented not only in their capitals but also in their other ornaments. It is plain that the *acanthus* of Theophrastus is the *acacia*, a tree from some species of which we have the gum arabic now in use; and the *acanthus* of Virgil seems to be the *Cyrenian lotus*, which Herodotus says is like the Egyptian *acanthus*.

of a nurse on the grave of a child, gave Callimachus * the idea of the foliage of the Corinthian capital.† This offering was some jewels placed on acanthus leaves in a basket.

10 The dittany of Crete‡ is, according to Virgil, a

* A Corinthian sculptor, who first took the figure of the acanthus leaves as an ornament to the Corinthian capital; and this sort is the same as what is used in medicine. The Corinthian order is generally reckoned the fourth, but by some the fifth, order of architecture, and is the most noble, rich, and delicate of them all. Vitruvius ascribes it to Callimachus, who is said to have taken the hint by passing by the tomb of a young lady, over which a basket, with some of her playthings, had been placed by her nurse, and covered with a tile—the whole having been placed over a root of acanthus. As it sprung up the branches encompassed the basket, but arriving at the tile, bent downwards under the corner of it, forming a kind of volute: hence Callimachus imitated the basket by the vase of his capital, the tile in the abacus, and the leaves in the volute. Villalpandus imagines the Corinthian capital to have taken its original from an order in the temple of Solomon, whose leaves were those of the palm-tree.

† Capital, in architecture, is the uppermost part of a column or pilaster, serving as the head or covering thereof, placed immediately over the shaft and under the entablature. The Corinthian is much the richest.

‡ A species of wild marjoram. Dittany hath been renowned for many ages on account of its sovereign qualities in medicine. It is generally brought over dry from the

plant with a downy stalk whose top is crowned with a cluster of flowers of a purple hue. In the *Æneid*, Venus,* to cure the wounds of *Æneas*, goes to Mount Ida, in Crete, where she gathers the dittany, and infusing the juice, mixes it with some drops of ambrosia, and with this divine potion Iapis completed the cure of *Æneas*.

The giant fennel, or, in Latin, the *ferula*,† is a Levant. Virgil reports of dittany, that the wild goats eat it after they are shot with darts.

* “ Now touch’d with pity for the hero’s pain,
Descends the goddess mother on the plain.
A branch of sovereign dittany she bore,
From Ida gather’d, on the Cretan shore.
Luxuriant leaves the taper stalk array;
The stalk in flowers, the flowers in purple gay.
The goats, when pierc’d at distance by the dart,
Apply the medicine to the wounded part.
This juice, while clouds conceal her radiant face,
The queen infuses in the golden vase;
Tempers with scented panacea the whole,
And with ambrosial liquor crowns the bowl.
Nor knew the sage the succour that he found,
But with the balmy mixture bathes the wound.
At once the throbbing anguish past away,
Staunch’d was the blood, and in the bottom lay.
The dart, though deeply rooted, at command
Moves up, and answers the physician’s hand.
His former vigour now succeeds to pain,
And life burns bright in all her powers again.”

† This plant is much like our wild fennel or dill, only

native of the hot countries of Europe towards the Mediterranean coasts. In former times, the schoolmasters used the stalks of ferula as an instrument of correction, by striking their scholars with them on the hands : this was a very ancient custom, and Martial calls the ferula, the *pedagogue's sceptre*. In Greece, the hollow part of the ferula stalk is filled with a white pith, which, being extremely dry, catches fire like tinder ; this fire remains a long time in the stalk, consuming the pith very slowly without injuring the bark, for which reason, in some countries, they use this plant for the purpose of carrying fire from one place to another ; and from this doubtless arose the fabulous idea of Prometheus having concealed the fire stolen from heaven in a ferula stalk. Martial has this motto for the ferulas ; “ *We give light by favour of Pro-* considerably larger. The ferula, a little wooden pallet or slice, reputed the schoolmaster's sceptre, wherewith he chastises boys by striking them on the hand, derives its name from this plant, as in ancient times its stems were used for the same purpose. Mr. Ray says that the people of Sicily use the pith of the *ferula major*, or Pliny's female *fenne giast*, for tinder to light their fires ; and if this were practised by the ancients, we may guess why the poets feigned that Prometheus stole fire from heaven and carried it to the earth in a hollow *ferula*.

metheus.”* This indicates that since the theft of Prometheus, these plants have the property to preserve fire concealed in their stems. Fabulous history relates that Bacchus ordered all inebriated persons to use no other weapons than sticks of the *ferula*, in order to prevent dangerous consequences from their quarrels. The stalk of this plant was in ancient times the sceptre of the eastern emperors; † for this reason it was made the symbol of royal authority or power, though perhaps it might equally represent the fragility of human power. Plutarch and Strabo mention that Alexander the

* Son of Iapetus, by Clymene, one of the Oceanides. He ridiculed the gods, and deceived Jupiter himself: to punish him, Jupiter took fire away from the earth, but Prometheus outwitted him; he climbed the heavens by the assistance of Minerva, and stole fire from the chariot of the Sun, which he brought down upon earth at the end of a *ferula*. According to Apollodorus, Prometheus made the first man and woman that ever were upon the earth with clay, which he animated by means of the fire which he had stolen from heaven. On this account the Athenians raised him an altar in the grove of Academus, where they yearly celebrated games in his honour.

† Under the eastern empire the *ferula* was the emperor's sceptre, as is seen on divers medals: it consists of a long stem or shank, with a flat square head. The use of the *ferula* is very ancient among the Greeks, who used to call their princes *ferula bearers*.

Great kept Homer's works in a ferula coffer, though at that time they had ebony caskets of the finest workmanship.

Near the city of Hambourg there grows a species of the *menyanthes*,* or bog bean, which is called in that place *the flower of liberty*. They pretend that it grows only within the territories of that republic, and has never been seen in the south of Denmark, which adjoins it.

The *elymus arenarius* grows in abundance on the sandy banks of Jutland, and is a plant protected by their laws. These sands, driven from the water's side by the wind to a great distance, change the most fertile lands into deserts: to prevent this desolation, the *elymus arenarius* is sown on the sands, which in that country is called *sandoats*, though the former is its proper name; its roots entwining together bind down the sand, whilst its leaves, spreading over the surface, prevent the wind from scattering it. Besides this plant they make use of some other shrubs in Jutland for the same purpose:

* The *trifolium palustre*, or bog bean. It is common on boggy places, in many parts of England, but is never cultivated in gardens.

the *arundo*, *arenaria*,* the briar, the broom, &c. which are equally forbidden to be rooted up, under the severest penalties. All these plants are specified by the laws, with strict orders to let them remain on the sandy banks; whoever is found to have such a plant in his possession is punished as a thief, and every individual, without distinction, is at liberty to inform against him;—and thus, by judicious regulations, we find that the meanest plants may be made subservient to wise purposes, and to become of the greatest utility. In Normandy, on the sea shore, there is a miserable village named Cayeux, which the storms of that coast have entirely surrounded with heaps of sand;—in this wretched spot there are neither flowers, trees, ve-

* The sandy reed, of which there are six species, from the common marsh reed to the eastern reed, or bamboe. The first sort is common in England; the second, though a native of a warm climate, will bear the cold of our severest winters. The two sorts of bamboe are of great use in India, the leaves of them making packages for their tea chests, being fastened together so as to form a mat. There is one sort of reed, growing in a valley near Mount Athos, and also on the banks of the river Jordan, of which the Turks make their writing pens. The ancients made flutes and other musical instruments of the reed.

getables, nor even a blade of grass to be seen; all the choice productions of that once fertile earth are now overwhelmed and buried under mountains of sand and dust. Nature (in that province so beautiful and gay) seems suddenly to expire within half a mile of this village; that is, all is desolate as far distant as the sands are carried by the winds. One half of the year their cottages are covered with the sand, and, during the equinoctial gales, the wretched inhabitants are forced to fly from them suddenly, and to seek an asylum in more inland villages. Not infrequently has it happened that in their precipitate flight many children and aged persons have perished; and it is well known that even whole families have been suffocated within their dwellings. Notwithstanding this, so excellent and lucrative is the fishery, that many unfortunate beings remain there, and others who had fled return to their dreadful abodes. How desirable it would be to sow the *elymus arenarius* on this desolate coast, and to establish the beneficent law of Jutland in all villages situate on sea shores, and consequently liable to the same destructive exposure.

**THE THISTLE,
PARSLEY, RUE, CRESSES, HEMLOCK,
SMALLAGE, AND THE ANISE.**

“Thorns also and thistles shall it bring thee forth
Unbid, and thou shalt eat the herb of the field;
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground; for thou
Out of the ground wast taken, know thy birth,
For dust thou art, and shalt to dust return.”

FROM the judgment pronounced by the Almighty on Adam, we may conclude that thistles as well as thorns were unknown before the fall. And to the present time they are found to be very troublesome plants in the fields :

“Tough thistles choked the fields and kill’d the corn,
And an unthrifty crop of weeds was born.”

It is said that rye-grass will kill thistles. There are, however, some species of the thistle extremely useful in medicine ; and some animals will feed on

them, as for example the ass, of which a curious anecdote is recorded : Le Brun * having painted a thistle on the fore-ground of a picture, which he placed in a court to dry, an ass passing through the court, tempted by the sight of the thistle, began licking it till it was wholly effaced. A similar story is told of some grapes, painted by one of the ancients, on which the birds came and pecked at them, as if they were real. Some authors say that the plant which Phaon † received from Venus to render him beautiful was a globe thistle. The Order of the Thistle, or of St. Andrew, is a military order in Scotland, instituted, as some say, by Hungo, King of the Picts, after a victory obtained over Athelstan.‡ The collar is of gold interwoven

* A famous painter, born at Paris in 1619, who well deserved so high a compliment from nature, infinitely more flattering than all the praises bestowed by human connoisseurs. He died in 1690. The family of Darius, which was at Versailles, was painted by Le Brun.

† A boatman of Mitylene, in Lesbos, who received a small box of ointment from Venus, who presented herself to him in the form of an old woman, to be carried into Asia, and as soon as he had rubbed himself with what the box contained, he became one of the most beautiful men of his age. Many were captivated with the charms of Phaon, among others Sappho, the celebrated poetess.

‡ The legend is, that a cross of St. Andrew (the patron

with thistle flowers and sprigs of rue. The riband is green, on which hangs a thistle of gold, in which is the motto "*Nemo me impune lacessit*,"—No-

of Scotland) appearing to Hungo at the time of the engagement, he blessed the happy augury, took the figure thereof into his standard, in honour of his protector, and instituted an Order of Knights, whose collar is of gold, interwoven with *thistle* flowers and sprigs of rue; from the collar hangs a medal, on which is the image of St. Andrew with his cross on his breast, with this motto, "*Nemo me impune lacessit*." Others give a different account of its origin, and assure us that it was instituted after the conclusion of a peace between Charles the Seventh of France and the then King of Scotland. The Abbot Justinian goes up higher, and will have it to have been instituted by Achaius the First, King of Scotland, in 809, who, after an alliance made with Charlemagne, took for his device the *thistle*, with the words, "*Nemo me impune lacessit*," which in effect is that of the order. He adds that King James the Fourth renewed the order, and took St. Andrew for its protector. The order only consists of twelve knights, besides the King, who is the chief or sovereign. Their ordinary badge is a green riband, to which hangs a thistle of gold, in which is the aforesaid motto. *Our Lady of the thistle* was also a military order, instituted in 1370, by Louis the second Duke of Bourbon: it consisted of twenty-six knights, whereof that prince and his successors were the chiefs. This badge was a sky blue girdle, and on solemn occasions a mantle of the same colour, with a gold collar, interwoven with fleur-de-lys—among which was the word *esperance* (hope), in capitals.

body shall provoke me unpunished : this alludes to the thistle.

Among the ancients, rue * was used in several superstitious practises ; “ You are not yet at the parsley, nor even at the rue,” was a common saying with the Greeks to those persons who having projected an enterprise, had not began to put it in execution. In ancient times gardens were edged with borders of parsley and rue, and those persons who had not passed these borders were not accounted to have entered a garden ; thence the proverb originated.

If parsley † be rubbed against a glass goblet, it

* Miller reckons seven species of rue, and Linnæus four. There are several sorts of rue in the gardens of the curious, but the common only is propagated for medicinal use. Its smell is a fine preservative against infection. The wall rue, or white maiden hair, is found growing out of the joints of old walls in various parts of England, where it is gathered for medicinal use. This is one of the five capillary herbs mentioned in the Dispensatory, and has the same virtues with the rest of the maiden hairs.

† There are six species of parsley, of which the celery is one. The first sort is the common parsley, generally cultivated for culinary use, and is what the college of physicians have directed to be used in medicine, under the title *petroselinum*, for when *apium* is prescribed the smallage is always intended. The second sort is the

will break it, which is a phenomenon for which we cannot account.

The ancients had an idea that people who eat cresses,* became strong and courageous ; and therefore when a man was weak or wanted energy of mind, they said to him, “ Eat of the cress.”

curled leaved, or double parsley, which is safer to cultivate, it being easily known from hemlock, for which common single parsley is sometimes doubtful. The third sort is a larger kind of parsley, chiefly cultivated for its roots, which are six times larger than the common parsley ; it is now commonly sold in the London markets. The fourth sort is known by the title of *smallage* ; this plant grows naturally by the sides of banks and ditches in many parts of England, so is rarely cultivated in gardens. The fifth sort is the common celery. And the sixth was supposed to be a degenerate species from it ; Miller, however, differs from this opinion.

* There are many species of cresses : the common water cress grows naturally in ditches and rills of water in most parts of England, and is much used as a salad herb in the spring of the year, being an excellent antiscorbutic ; but the creeping water parsnip is sometimes mistaken for it, whereby many persons who have eaten of it have suffered greatly, and yet the shape of their leaves easily distinguish them, those of the water cress being roundish and almost heart shaped, and of a dark green colour ; the water parsnip leaves have oblong lobes ending in points, which are of a light green sawed on their edges.

The same property is ascribed to the anise ; * and from this notion, the athletes made it their chief food. The day before the condemnation of Socrates, the priest of Apollo put a crown on the stern of the ship, which every year conveyed the Athenian offerings to Delos ; when the ship arrived at Delos, they offered solemn sacrifices to the god of the island, and celebrated a festival in his honour. After this they retired to their ship, and sailed back to Athens, where all the people of the city ran in crowds to meet them : every appearance of festivity prevailed at their approach ; and the citizens opened their doors, and prostrated themselves before the Deliastræ, as they walked in procession.

During this festival it was unlawful to put any malefactor to death, and on that account the life of Socrates was prolonged for thirty days ; at the end of that period they brought him the cup of

* The common anise is a species of the pimpinella, or Burnet saxifrage. This is an annual plant, growing naturally in Egypt, but is cultivated in Malta and Spain, from which countries the seeds are annually brought to England. From these seeds there is a distilled water, and an oil drawn for medicinal use. The *anis* is a species of parsley called *apium* or smallage. This was probably the sort eaten by the Athletes.

cicuta, or water hemlock,* which he was condemned to drink by two hundred and eighty one votes, as we are told by Quintilian.† In the Cyclo-pedia we read that when the executioner presented the poisonous draught to Socrates, he advised him not to speak as it would then act more speedily; but we know not why its effect should be acce-

* Of this there are only two species: the first grows naturally in standing water, in many parts of England; the second sort grows naturally in North America. It is supposed to be much like the common hemlock in its nature and quality, but more poisonous; it is therefore very seldom used in the shops. Webfer has written a treatise on this plant. The *cicuta*, so much celebrated among the ancients, was the juice of a species of this plant called *œnanthe aquatica cicutæ facie*.

* A celebrated rhetorician, born in Spain. He opened a school of rhetoric at Rome, and was the first who obtained a salary from the state, as being a public teacher. After remaining twenty years in this laborious employment, and obtaining the merited applause of the most illustrious Romans, Quintilian, by permission of the Emperor Domitian, retired to enjoy the fruits of his labours. In his retirement he devoted himself to the study of literature, and wrote a treatise on the causes of the corruptions of eloquence, and several other works. He was appointed preceptor to the two young princes, whom Domitian destined to succeed him on the throne. It is said that he was poor in his retirement, but relieved by the liberality of his pupil, Pliny the younger. He died A. D. 95.

literated by silence. Plutarch, in his life of Phocion,* relates that when the friends of this great man had drank the juice of the hemlock, there remained but one dose unmixed for Phocion, which the executioner refused to mix unless he gave him twelve drachms,† which was about nine or ten livres, French money, the price which such a dose then cost. Phocion, to avoid delay, remitted this sum to the executioner, saying, “*all must be bought in Athens, even death.*” This plant, accounted so deadly a poison at Athens, was scarcely at Rome considered as a poison ; they chiefly used it in medicine. Pliny speaks of hemlock as an excellent

* Phocion was accused of treason, and condemned to drink of the fatal poison ; he took the cup with the utmost composure and prayed for the prosperity of Athens. He died about 318 years B.C. His body was deprived of a funeral by order of the ungrateful Athenians ; but it was at last interred by stealth under a hearth, by the hands of a woman, who placed this inscription over his bones : “*Keep inviolate, O sacred hearth, the precious remains of a good man, till a better day restore them to the monuments of their forefathers, when Athens shall be delivered of her phrenzy and be more wise.*” The Athenians afterwards repented of their ingratitude, put to death his accusers, and raised statues to his memory.

† An ancient silver coin used among the Greeks, supposed to be the same as the denarius among the Romans.

remedy against inebriation. The best antidote for this poison is vinegar. By a law, established at Ceos, or Cos,* the men, who had arrived at a very advanced age, were reciprocally invited to a feast ; where after making solemn sacrifices, and crowning themselves with flowers, they swallowed the juice of hemlock. Montaigne relates that, in ancient times, poison was kept at Marseilles ready prepared at the public expense, for those persons who wished to deprive themselves of life. But this could not be allowed without first stating their reasons before the senate, which was composed of six hundred persons. If the senate disapproved of their motives, and did consider them sufficiently wretched to renounce life, they were then "condemned to live." Notwithstanding this prohibition, many put themselves to death ; and in that case, they were regarded as criminals ;

* One of the Cyclades, situate near the coasts of Asia, about fifteen miles from Halicarnassus. Its chief town is called Cos. It gave birth to Hippocrates and Apelles ; and was famous for its fertility, and the wine and silk-worms which it produced. The women of the island always dressed in white, and their garments were almost transparent. The women of Cos, according to Ovid, were changed into cows, by Venus or Juno, whom they reproached for suffering Hercules to lead Geryon's flocks through their territories.

and every means taken to put a stop to this practice. Poust * was the name of a liquor given at the court of the Great Mogul ; which is no other than poppy juice prepared as poison. This deadly poison was administered by the cruel tyrants of that country to their brothers and Princes of the blood ; who, according to the dose, became idiots or died. The ancients had their funereal games : † these words united seem to shock us. It is difficult to imagine how they honoured the memory of the dead, when their grief was expressed by games. Religious homage paid to departed worth was never appropriate nor affecting till the christian religion was established.

Archemorus, ‡ son of Lycurgus, King of Nemcea,

* An Indian name for a very poor and coarse kind of opium, made by boiling the stalks and leaves of the opium poppy in water, and then evaporating the clear liquid to the consistence of a solid extract.

† Part of the ceremony of ancient funerals. They consisted chiefly in processions, and sometimes in mortal combats of gladiators around the funeral pile.

‡ He was brought up by Hypsipyle, Queen of Lemnos, who had fled to Thrace, and was employed as a nurse in the king's family. Hypsipyle was met by the army of Adrastus, who was going against Thrace, and was forced to show them a fountain where they might quench their

in Thrace, died by the bite of a serpent, hidden under a smallage plant. The Greeks instituted games in honour of him, which were called Nemæan; * in which the victors were crowned with

thirst. To do this more expeditiously, she put down the child on the grass, near some smallage or parsley, and at her return found him killed by a serpent.

* Authors differ respecting the origin of the Nemæan games. Some say they were instituted by Hercules, on occasion of his killing the Nemæan lion, and that it was from thence they took their name, as also the place of celebration, the Forest of Nemæan. Others relate as in the text. Ælian says they were indeed the seven chiefs going to the siege of Thebes that instituted them; but he adds, that it was in favour of Pronæ, brother of Adrastus, King of Argos. Pausanias refers the institution of them to Adrastus, and their restoration to his descendants. They are four great games or combats, celebrated among the ancient Greeks. The games were opened by sacrificing to Nemæan Jove, appointing him a priest, and proposing a reward for such as should be victors in the games. They were held every three years, in the month called *Panemos* by the Corinthians, and *Bordromion* by the Athenians. The Argives were the judges, and sat clothed in black, to express the origin of the games. As they were instituted by warriors, none at first were admitted but military men, and the games were only equestrian and gymnical; at length they were open to the people, and other kinds of sports were introduced. The conquerors were crowned with olive till the time of the war with the Medes, when a blow they received in that

smallage. King Adrastus enlisted among the combatants, and was victorious. Suidas * says that smallage was appropriated to mourning and lamentation; from thence arose the popular expression, when speaking of a sick man past recovery, "He has no more need of smallage." Arnobius † relates that a young man having been massacred, there was seen to spring up a smallage plant, on the same spot where his blood was shed; and for this reason, smallage was for ever excluded from repasts. However, Horace celebrates this plant as the soul of feasts; and Anacreon ‡ mentions that crowns of

war occasioned them to change the olive for the smallage or parsley, a funereal plant; though others maintain that the crown was originally smallage, on account of the death of Archemorus or Opheltis, this plant being supposed to have received his blood when he was wounded by the serpent.

* A Greek writer.

† A philosopher, in Dioclesian's reign, who became a convert to Christianity. He applied for ordination, but the bishops refused him till he gave a proof of his sincerity. Upon this he wrote his celebrated treatise, in which he exposes the absurdity of irreligion, and ridicules their gods. Opinions are various concerning the purity of his style, though all agree in praise of his extensive erudition.

‡ A famous lyric poet of Teos, in Ionia. His odes are

smallage were sacred to days of festivals. Perhaps in the latter cases, celery was meant; which is a species of cultivated smallage; whilst the wild smallage is a funereal plant, excluded from all feasts.

still extant; and the uncommon sweetness and elegance of his poetry have been the admiration of every age and every country. He lived to his 85th year, and choked himself with a grape stone and expired. Plato says that he was descended from an illustrious family. His statue was placed in the citadel of Athens, representing him as an old drunken man singing, and with every mark of dissipation and intemperance.

**THE SAGMEN,
THE SARDINIAN HERB,
THE MARINE SQUILL, THE TOBACCO,
THE PAPYRUS, RUSHES, REEDS,
CORN, AND GRAINS.**

“Open your eyes, ye that are indifferent, and see the fields wide waving round with the choicest gift of heaven, and you will no longer withhold the tribute of praise and of gratitude to your all bountiful Father ; remembering, that he who can view a field of corn without his soul expanding on the wings of gratitude, or who does not feel rejoiced at the sight, is unworthy of the bread it so abundantly furnishes.”

By the word sagmen, Titus Livy* meant an herb

* A native of Padua, celebrated for his writings. He passed the greatest part of his life at Naples and Rome, but more particularly at the court of Augustus, who liberally patronised the learned, and encouraged the progress of literature. Livy died at Padua, in his 67th year, and, according to some writers, on the same day that Rome was also deprived of another of its brightest orna-

which ambassadors always carried with them : in the Cyclopædia, it is mentioned that this herb was supposed to be the veracina ; because Lucian says that it was given to ambassadors ; but for what purpose ? This wants explanation.

The convulsive laugh in illness, and the satirical laugh in society, called *risus Sardonicus*, (Sardonian laughter) is called *Sardoa** or *Sardonica herba*, believed to be the *ranunculus palustris*, a venomous plant, which occasions such a contraction of the muscles of the face of the persons it kills, that they seem to die laughing in this manner.

The marine squill † is a plant, whose name is given to Livy, by the death of the poet Ovid, A. D. 17. The name of Livy is rendered immortal by his History of the Roman Empire ; besides this he wrote several other works.

* So called from its growing plentifully in Sardinia ; a name given by the ancients to the water crow-foot with jagged leaves, called also *apiastrum* and *ranunculus apiifolia*, from its leaves resembling in some degree those of the smallage. This has been in all ages characterized as a poison, nor will the cattle touch it, though a succulent and well looking herb : but Pliny has found means to confound this with *baum*, under the name of *apiæstrum*, which, he says, is fed on by the bees in Italy, but is very well known to be a dangerous poison in Sardinia.

† There are ten species of the squill, one of which is the sea onion, whose roots are used in medicine. Of these

to a festival celebrated in Sicily, called *scillone orte*, (the feast of sea onions,) where the young men fight and throw these onions at each other, and the conqueror receives a bull as a reward of victory.

The savages of Florida smoke tobacco* in honour of their gods.

roots there are two sorts, the red and white, which are supposed to be accidental varieties; and for medicinal use, they are both taken promiscuously. They grow naturally on sea shores, or in ditches where the salt water flows in with the tide, in most of the warm parts of Europe. Squills grow spontaneously on sandy shores, in Spain, and in the Levant, from whence we are annually supplied with the roots. The efficacy of powder of squills in curing the asthma is attested by several.

* Tobacco was not known in Europe till after the discovery of America by the Spaniards, and first imported about the year 1560. The Americans of the continent call it *patun*, those of the islands *yoli*. The Spaniards, who gave it the name tobacco, took it from Tabaco, a province of Yasatan, where they first found it, and first learnt its use: though some say it derived its name from the Island of Tobago. The French, at its first introduction to them, gave it various names, as *Nicotiana* or the *Ambassador's herb*, from John Nicot, then Ambassador of Francis the Second of Portugal, who brought some of it from Lisbon, and presented it to Queen Catharine de Medecis, whence it was called Queen's herb. The principal kinds of Tobacco imported into England, are the Maryland, called Oroonoko, and the Virginian tobacco. Besides the tobacco of the West Indies, there are considerable quanti-

The *papyrus Nilitica*, or paper of the Nile, grows in Egypt, and also in Sicily. The ancient inhabitants of the banks of the Nile made use of its roots for various purposes. They constructed boats of it : of the interior bark, they made sail cloth, mats,

ties cultivated in the Levant, the coasts of Greece, and the Archipelago, the island of Malta, and Italy. It is particularly cultivated in the Caribbee Islands, where they are forced to mix ashes with the soil to prevent its rising too thick. By some writers, tobacco is considered to be of a poisonous nature, and not unfrequently has been the cause of seriously injuring the brain, when taken immoderately in the way of snuff, as also in smoking. Amurath the Fourth, Emperor of the Turks, the Grand Duke of Muscovy, and the Emperor of Persia, have prohibited the use of tobacco in their states. Our King James the First wrote a treatise expressly against it, entitled "*A Counter Blast to Tobacco.*" By a bull of Pope Urbin the Eighth, such are excommunicated as take tobacco in churches. Tobacco is not allowed to be planted in England by an Act of Parliament in the reign of Charles the Second, on pain of a severe penalty, although a certain quantity is allowed to be planted in physic gardens. What is called English tobacco is a plant of the same species, originally a native of America, but now propagates itself plentifully in England and other parts of Europe. The leaves are said by some to be of the same quality with those of henbane ; they are sometimes substituted in our markets instead of the true tobacco, but are easily distinguished by their smallness and oval shape.

clothes, blankets, ropes, and a sort of hats, and writing paper. This paper was anciently called holy, and only used for books of the Egyptian * re-

* The Egyptian paper is that which was principally used among the Egyptians ; it was made of a rush called *papyrus*, or *biblus*, growing chiefly in Egypt, about the banks of the Nile, though it was also found in India. Its root, according to Pliny, is about the thickness of a man's arm, and ten cubits long, from this arise a great number of triangular stalks, of seven cubits high, and thick enough to be easily spanned ; its leaves are long, like those of the bulrush ; its flowers staminate, ranged in clusters at the extremities of the stalks ; its roots woody and knotty, like those of rushes ; and its taste and smell similar to the *cyperus*, under which genus Linnæus has classed the *papyrus*. Moses, we are told, when a child, was exposed on the banks of the Nile in a *papyrus* basket ; the Egyptian priests wore shoes of *papyrus*. The origin of the art of making paper of this plant is very obscure ; no doubt it was first discovered in Egypt. The era of this invention is warmly disputed, though even Homer and Hesiod, the most ancient Greek poets, appear to have been no strangers to the *papyrus*, since they both mention it ; but supposing the plant *papyrus* known in Greece long before Alexander's conquest of Egypt, it does not follow that they had then the use of paper ; and some have even doubted whether the art of manufacturing paper from the *papyrus* was so ancient as Alexander's time, and chiefly for this reason, that for two hundred years after Alexander, men wrote on skins and on the barks of trees—but this is not conclusive. The scarcity of the new manufacture may account for it ; for some

ligion. When carried to Rome, and differently prepared, this paper took the name of Augustus, Livy, and even that of the paper maker Fannicus; who excelled in the art of preparing paper. Theophrastus says that, of all Agesilaus* saw in Egypt, nothing pleased him so much as the papyrus plant; of which wreaths were made, so uncommonly neat, from the pliability and fine texture of its bark, as to be easily formed into crowns; when Agesilaus quitted Egypt he requested the King to give him one of these plants, which he took with him. We must not confound the papyrus with what is called natural paper; this latter, discovered in Italy, is only a mixture of aquatic plants petrified and pounded, ages afterwards, even as low as Tiberius, we read of such a scarcity of paper that its use, even in contracts, was forbidden by a decree of the senate. There were paper manufactories in divers cities of Egypt, but the most celebrated was that at Alexandria, where, according to Varro, paper was first made.

* A great general, and King of Sparta, son of Archidamus, who, though deformed, lame, and of small stature, had a greatness of soul that compensated for all bodily imperfections. In his 80th year he went to assist Tachus, King of Egypt, and died on his return, after a reign of thirty-six years, 362 B.C.; and his remains were embalmed and brought to Lacedemon.

a composition, and the work of art.* The ancient Egyptians pretended that crocodiles, from respect to Isis, who once went in a boat of papyrus, never offer to attack those who navigate in boats made of this reed. As books have for ages been made of various vegetables, so have the greater part of them derived their names and terms from plants, as the Greek name *Biblos*,† a book, and the Latin names *folium*, *tabula*, *liber*. From whence the French derive the words *feuillet*, a leaf of a book, *tablettes*, a pocket book, *livre*, a book, &c. Diodorus of Sicily relates that there were in India, reeds of so large a size that a man could with difficulty encompass them. There are two devices on this plant : a reed with the motto, “ Often agitated, but never cast down ;” and rushes by the side of a ruffled pond, with the motto, “ We bend to the storm, but do not break.” Breville, in his antiquities, mentions, that when

* Linen paper, or European, chiefly made of linen rags, beaten to a pulp with great hammers, an invention not discovered till the year 1440, probably by the Chinese. The first paper mill erected in England was at Dartford, in the year 1588, by a High German, named Spilman, jeweller to the Queen.

† From thence comes the word *Bible*, meaning the most excellent book.

two persons marry, after living together in a criminal connexion, the woman can have only a rush ring. The ancients used stilettoes, or writing pins, to write on their waxen tablets, and rushes or canes to write on the papyrus. The Psalmist says, "My tongue is the pen of a ready writer." The pens were in those days made of canes or rushes. The game named onchet, was in ancient times called jonchet, because it was then played with rushes.

The name of "first fruits" was, according to the ancient law, given to those offerings made by the Hebrews to the Lord, consisting of part of the produce of their crops, in order to testify their submission and dependence ; and as an acknowledgment of the sovereign power of God, from whom all blessings are derived. They offered these first fruits in the temple, before beginning their harvest ; and again immediately after it. Besides the gifts offered in the name of the nation, each individual was obliged to take his first fruits to the holy temple : sacred writ did not prescribe the quantity. On these occasions they assembled, to the number of eighty persons, carrying their offerings with great pomp and ceremony. This procession was preceded by an ox destined for sacrifice, which was crowned with

olive branches, and his horns gilded, the flute players marching before him. The first fruits were wheat, barley, grapes, figs, apricots, olives, and dates ; every one had his basket, the richest persons had gold and silver baskets, and those of the poorer sort had them of osier. In this manner they walked to the temple, singing hymns. On their approach to the holy city, the inhabitants came forth to meet them and joined their train. When they arrived at the mount of the temple, every person, even the king, if with them, carried his basket, and put it in the court before the door of the temple, whilst the Levites delivered some verses from the psalms, such as “ In Thee, O Lord, have I put my trust,” &c. and the priest, who carried the first fruits, read “ I am come into the land which the Lord promised to our forefathers ;” then, assisted by the priests, they presented their offerings at the altar, after which they recited a prayer, in which they mentioned the entry and return of Israel into Egypt, the wondrous works of God for their deliverance, of his coming into the land of Canaan ; and they finished with this verse—“ I therefore offer to the Lord the first fruits of the earth’s productions, which he hath given me.” After pronouncing

these words they prostrated themselves and went away, leaving their baskets on the altar. All this was conducted with great solemnity, which, together with the words, and religious homage, afforded a most affecting spectacle—representing a picture of paternal beneficence, of filial gratitude, an infinite and all powerful Creator. They also carried to the temple, with much ceremony, in the harvest season, the “holy sheaf,” that is, the Lord’s offering. In all these solemnities the poor and the stranger were not forgotten : “ When you reap the harvest of your land, saith the Lord, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest ; thou shalt leave them for the poor and the stranger ; I am the Lord your God.” These admirable commands are still more extended ; but who is ignorant of them ? The children of Israel having done evil in the sight of the Lord, he delivered them into the hands of the Midianites and the Amalekites, who encamped against them, and destroyed the increase of the earth ; they cut the corn before it was ripe, and left no sustenance for Israel. One day, as Gideon was threshing wheat by the wine press, to hide it from the Midianites,

an angel of the Lord appeared unto him, and said, "Thou shalt save Israel from the hand of the Midianites; have not I sent thee?" and Gideon said unto him, "If now I have found grace in thy sight, thou shalt show me a sign:" and the angel performed several prodigies; for Gideon having great humility, required a miracle to believe the truth of such mission: and he said, "If thou wilt save Israel by my hand, behold I will put a fleece of wool on the ground, and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by my hand." And it was so; for he rose up early on the morrow, and he wrung a bowl full of dew out of the fleece, and all was dry around. Joseph, the son of Jacob, dreamed that he was in the fields with his brethren, binding sheaves, and the sheaf which he had bound stood upright, whilst their sheaves stood round about, and made obeisance to his sheaf. This dream he told to his brethren, which excited their hatred the more against him, as they construed it into a presage of his future superiority over them. When Joseph was imprisoned in Egypt, the chief butler of the king, who had offended him, being cast into the same prison, dreamed that he saw a vine which

had three branches, loaded with grapes, the juice of which he pressed into Pharoah's cup, and gave it into Pharoah's hand. Joseph interpreted this dream, saying, "The three branches are three days ; yet within three days shalt thou be free, and shalt deliver Pharoah's cup into his hand, after the former manner when thou wast his butler." And it came to pass as Joseph had said. Pharoah dreamed that seven fine ears of corn were devoured by seven withered ears ; which dream Joseph interpreted to be seven years of great plenty succeeded by seven years of famine. Ruth gleaned in the fields of Boaz, who being moved with compassion by her youth, modesty, and poverty, gave orders to his reapers to let her glean among the sheaves, and to let fall some of the handsfull purposely for her, and to leave them for her to glean ; besides this, he gave her several measures of barley. In the New Testament the subjects of the parables are always taken from nature. St. John the Baptist, preaching in the Wilderness of Judea, says, when speaking of Jesus Christ, "Whose fan is in his hand, and he will thoroughly purge his floor ; and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire."

St. Matthew, Chap. iii. In the thirteenth Chapter is the parable of the sower who went forth to sow ; “ And some seeds fell by the way side, and the fowls came and devoured them up : some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth : But when the sun was up, they were scorched, and because they had not root, they withered away : And some fell among thorns ; and the thorns sprung up and choked them ; But the other fell into good ground, and brought forth fruit.” Our Saviour thus explains the parable of the sower ; “ When any one heareth the word of God, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart ; this is he, which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and with joy receiveth it. Yet hath he not root in himself, but dureth for awhile only. He also that received seed among the thorns is he that heareth the word, but the cares of this world, and the deceitfulness of riches choke it, and he becomes unfruitful. But he that received seed into the good ground, is he that heareth the word, and under-

standeth it, so as to bring forth good fruit." In the same Chapter the kingdom of God is compared to a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares * among the wheat, which when the master perceived, he ordered that both should grow together till the harvest, fearing the wheat might be rooted up with the tares. There is also another parable, where the kingdom of heaven is compared to a grain of mustard seed, which a man sowed in his field, and which is the least of all grain, but when it is grown, is the greatest among herbs, and cometh a tree. Before the Revolution in France, they consecrated ships when they were launched; the priest throwing corn over them as a symbol of plenty. Herodotus tells us that, in one part of Scythia, they sow corn for firing, and never use it for food. This strange abuse of the earth's choicest production seems a species of sacrilege; but there are many other ways of profaning the gifts of our beneficent Creator. When Romulus was making

* Formerly tares were called *zizanie*, thence comes the proverb, "Sow *zizanie*," &c. This word is not used at present, though sometimes employed in a figurative sense.

incursions into the territories of his neighbours, and gained a victory, he returned triumphant to the walls of his city, with his soldiers bearing trophies of the spoils acquired from their enemies. At that time they were neither of gold nor jewels from the Indies, but commonly sheaves of corn; such was said to be the origin of triumph with the Romans. If metals, pearls, and diamonds were unknown to mankind, they would, however, not be less vain nor less greedy;—there would still be wars, with only this difference, that their spoils would be more valuable, for they would conquer all the earth's produce, and bring famine on the lands of the conquered. The first military weapons of the Romans were pikes or halberds, at the ends of which bunches of herbs were fastened. Tarquin having seized on a field consecrated to Mars, when he was driven from Rome, the corn of that field being just reaped, and the sheaves still remaining, the people were afraid to make use of them on account of the consecration; they therefore took the sheaves, together with some trees that were cut down, and threw them into the Tiber, whose waters were at that time very shallow, so that the trees and sheaves were stopped from floating, and re-

mained in the middle of the river, where they grew up and formed a body which took root, and in process of time became an island, to which they gave the name of the Sacred Isle, and in which they afterwards raised porticos and temples. Alyattes,* King of Lydia, made war against the Milesii in the most cruel manner; instead of fair combats, he satisfied himself with seizing their crops, and then retreated: when the Milesii had sown their lands, and the corn became ripe, the Lydians came in great numbers, and took it away. This cowardly and disastrous war lasted eleven years.

The invention of the game of chess† is attributed

* Of the family of the Mermnadæ; was father to Croesus. He drove the Cimmerians from Asia, and made war against the Medes. He died when engaged in a war against Miletus, after a reign of 35 years. An eclipse of the sun terminated a battle between him and Cyaxeres.

† The learned Hyde has shown, from undoubted authority, that this game was first invented in India, and passed from thence to Persia, before the year of Christ 576; and from Persia to Arabia: and he shows that the word *shah*, rex, was a term much in use among the Orientals, whilst engaged in this play, and that they used it to caution the King against any danger; thence the Europeans and others denominated the game *shahiludium*, and in English chess, from this circumstance. Donatus, in Terence's *Eunuch*, observes that Pyrrhus, the most knowing prince

to an Indian, and not to Palamedes, as some have supposed. The game called chess by the Greeks of his age, ranging a battle, made use of the men at chess to form his designs, and to show the secrets thereof to others. Chess is doubtless a most ancient and universal game: the common opinion is its having been invented by Palamedes, at the siege of Troy. Others attribute the invention to Diomedes, who lived in the time of Alexander. The romance of the Rose ascribes it to one Attalus; but the truth is, the game is so very ancient, there is no tracing its author. In China it makes a considerable part of the education of their females, and seems to take the place of dancing among us. In Spain, whole cities challenge each other at chess; and it is much in use in most parts of Europe. John of Salisbury relates, that in a battle between the French and English, in 1117, an English knight seized the bridle of Louis le Gros, and crying to his comrades, "the King is taken," that prince struck him to the ground with his sword, saying, "*Ne scai tu pas qu'aux echecs on ne prend pas le Roi?*"—"Dost thou not know that at chess the King is never taken?" Lydgate, a monk of St. Edmund's Bury, calls it the *game royal*. It was anciently of such repute in Ireland that some of their best estates depended upon it; and it is a condition, whereby two noble families enjoy their lands, that the one engages the other every year at this game. The Italians have been so much addicted to it, that a father who has died before the conclusion of a game at chess has bound his son to finish it; and the same custom is said to obtain among the Germans. Cardinal Cajetan, and other casuists, rank chess in the number of prohibited games, as requiring too much application; and Montaigne blames it as too serious for a game.

and Romans was very different from that known to us under the name of chess. Our game of chess was invented in India, at the commencement of the fifth century of the Christian era, by a very learned man, in order to give a lesson to an ambitious young king, who had no mercy on his subjects. This sage was a Bramin, named Sissa. The king, convinced of his tyranny by this lesson, asked the Bramin what recompense he should make him, who requested to be given as many grains of corn as should produce the numbers of chequers in the chess board—one for the first, two for the second, and four for the third, always doubling to the sixty-fourth; so that the total of these grains of corn were worth 16,384 towns, each containing 1,024 granaries, in each of which there were 174,762 measures, and in each measure 32,768 grains.*

Alectoromantia, an ancient kind of divination performed by means of a cock. This art was in use among the Greeks; and the usual manner of it was thus: a circle was made on the ground, and divided into twenty-four equal portions or spaces; in each of which space was written one of the letters of the alphabet, and upon each of these

* This calculation is from the Cyclopædia.

letters was laid a grain of wheat ; this done, a cock was turned loose into the circle, and careful observation was made of the grains he picked, the letters corresponding to these grains were afterwards formed into a word, which word was to be the answer desired.* It was thus that Libanius and Jamblichus sought who should succeed the Emperor Valens, and the cock answering to the spaces Θ Ε Ο Δ, they concluded upon Theodore, but by a mistake, instead of Theodosius, who happily escaped the rage of Valens ; for this prince, being acquainted with what the diviners had done, put to death all those whose names began with those four letters, as also the diviners themselves.

Colyba, or Colybus, a term in the Greek liturgy, signifying an offering of corn and boiled pulse, made in honour of the Saints, and for the sake of the dead. The Greeks have a particular formula for the benediction of the colybæ, wherein praying

* There are also other species of alectoromantia ; in some, the augury was taken from the crowing of the cock, wherein regard was paid to the time of day, whether before noon or after, to which some added the consideration of the sign the sun was in, and the motion of the moon. Others speak of a kind of alectoromantia performed by help of a ring.

that the children of Babylon may be fed with pulse, and that they may be in better condition than other people, they desire God to bless those fruits, and those who eat them, because offered to his glory, to the honour of such a saint, and in memory of the faithful deceased.* Balsamon refers the institution of this ceremony to St. Athanasius ; but the Greek Synaxary to the time of Julian the Apostate, and say that this prince having profaned the beginning of Lent by the sacrifice of animals, bread, and other provisions sold in the markets of Constantinople, the Patriarch Eudoxus ordered the Christians to eat only the colybus, or boiled pulse ; and in memory of this event, it became a custom to consecrate and distribute the colybus to the true believers on the first Sunday in Lent. Balsamon, P. Goar, Allatius, and others have written on the subject of colybæ ; the substance of what they have

* Many of the Latin divines having spoken injuriously of this ceremony, Gabriel, Archbishop of Philadelphia, has written a discourse in its vindication, wherein he endeavours to show that the design of the colybæ is only to represent the resurrection of the dead, and to confirm the faithful in the belief thereof. The colybæ, he says, are symbols of a general resurrection, and the several ingredients added to the wheat, signify so many different virtues.

said is here related : the Greeks boil a quantity of wheat and lay it in little heaps on a plate, adding beaten peas, nuts cut small, and grape stones, which they divide into several compartments, separated from each other by leaves of parsley.

Among the ancient Egyptians they punished parricides in the following manner ; in every part of the body they stuck pieces of stubble of a finger's length, after which, they were placed on thorns and there burnt alive. The ancients used wisps of straw in many of their religious ceremonies. At the midnight mass, in former times, their churches were strewed with straw ; and the scholars in their classes at colleges were always seated upon straw. In some countries, even to this day, they put straw crowns on the heads of dishonoured women, who have been condemned by public trials. We read in history that some trusses of straw were the means of saving a great man's life : Gustavus Vasa, in flying from his enemies, was concealed in the house of a peasant of Dalecarlie ; the Danish soldiers who were in pursuit of him entered the house, but the peasant had the precaution to hide Gustavus in a cart with horses, loaded with straw, which was in a farm yard ; the soldiers, thrusting their lances several

times into the straw, wounded Gustavus in the leg ; the blood which flowed from it would have discovered him, notwithstanding his patience and resolution in suffering the pain, had not his host, who drove the cart, contrived to wound one of the horses, and thus deceive the Danish soldiers. A fine stubble shows that the crop has been good ; and thence is derived the Grecian proverb, “ by the stubble, judge of the harvest.” Ulysses, under the form of an old man, says this to Eumenes, when boasting of his youth.

Among the ancients, the barley of Eresus was the most esteemed : Mercury took some of it to make into cakes for a feast of the gods. In the time of great scarcity in France, history gives the following relation : the Prince’s party, by way of distinguishing themselves, had nosegays of straw. Mademoiselle de Montpensier appeared at a public promenade with a straw bouquet fastened to her fan, tied with ribands of the same colour as the Prince’s livery.

Barley, hemp, oats, and clover, were, in former times, employed in divinations ; and even to this day they are used in the worship of some savages.

Yerva canieni is an exotic plant, which is said to

have the property of taking out the salt, and softening and purifying water ; for these purposes it is only necessary to infuse it. This plant is said by some writers to be the same that Moses threw into the bitter waters of Marah or Amarah,* which by this means became sweet.

* “And when they came to Marah, they could not drink of the waters of Marah ; for they were bitter, therefore the name was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord, and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet.”—EXODUS, Chap. xv.

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